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# WISDOM OF PROPHET MUHAMMAD

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BY

MOHAMMAD AMIN

*Barrister at Law*

*Publishers*

THE LION PRESS

LAHORE

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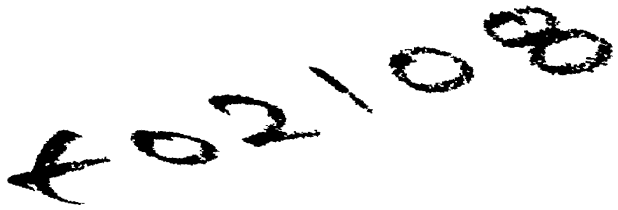

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Birth place of the Holy Prophet

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# PREFACE

My friends were constantly asking me to republish in book form my articles which appeared in the Deccan Times during the last ten years The result is this book

There are a few essays by others interested in Islam which are included in this book

I hope this book will meet with the same appreciation at the hands of Hindus Muslims Sikhs and Christians which they kindly accorded to my other book Mohammad and Teachings of Quran'

MOHAMMAD AMIN
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Lahore
*July 1945*

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# Life of Mohammad

*by*

**THOMAS CARLYLE**

We have chosen Mohammad not as the most eminent Prophet but as the one we are the freest to speak of He is by no means the truest of Prophets, but I do esteem him a true one Our current hypotheses about Mohammad that he was a scheming Impostor a Falsehood-incarnate that his religion is a mere mask of quackery and fatuity begins really to be now untenable to any one The lies, which well-meaning zeal has heaped round this man are disgraceful to ourselves only

The word this man spoke has been the life-guidance now of a hundred-and-eighty millions of men these twelve hundred years These hundred-and-eighty millions were made by God as well as we A greater number of God s creatures believe in Mohammad s word at this hour than in any other word whatever Are we to suppose that it was a miserable piece of spiritual legerdemain this which so many creatures of the Almighty have lived by and died by? I for my part cannot form any such supposition I will believe most things sooner than that One would be entirely at a loss what to think of this world at all, if quackery so grew and were sanctioned here

A false man found a religion? Why, a false man cannot build a brick house! If he does not know and follow truly the properties of mortar, burnt clay and what else he works in it is no house that

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he makes but a rubbish heap It will not stand for twelve centuries to lodge a hundred-and eighty millions it will fall straightway A man must conform himself to Nature s laws be verily in communion with Nature and the truth of things or Nature will answer him no not at all

But of a great man especially of him I will venture to assert that it is incredible he should have been other than true It seems to me the primary foundation of him and of all that can lie in him this No Mirabeau Napoleon, Burns Cromwell no man adequate to do anything, but is first of all in right earnest about it what I call a sincere man I should say sincerity a deep great genuine sincerity is the first characteristic of all men in any way heroic

Such a man is what we call an original man he comes to us at first hand A messenger he sent from the Infinite Unknown with tidings to us We may call him Poet Prophet, God ! — in one way or other we feel that the words he utters are as no other man s words Direct from the Inner Fact of things — he lives and has to live in daily communion with that Really his utterances are they not a kind of revelation ? — what we must call such for want of some other name It is from the heart of the world that he comes he is portion of the primal reality of things God has made many revelations but this man, too has not God made him the latest and newest of all ? The inspiration of the Almighty giveth him understanding we must listen before all to him

This man Mohammad, then, we will in no wise consider as an ambitious schemer we cannot conceive him so The message he delivered was a real one an earnest voice from the unknown Deep The man's words were not false nor his workings

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here below no Inanimity, no simulacrum a fiery mass of Life cast up from the great bosom of nature herself To kindle the world, the world s Maker had ordered it so

The Arabs Mohammad was born among are certainly a notable people A gifted noble people, a people of wild strong feelings and of iron restraint over these the characteristic of nobleminded-ness of genius The wild Bedouin welcomes the stranger to his tent, as one having right to all that is there were it his worst enemy he will slay his foal to treat him will serve him with sacred hospitality for three days will set him fairly on his way, — and then by another law as sacred kill him if he can In words too as in action They are not a loquacious people taciturn rather, but eloquent, gifted when they do speak An earnest truthful kind of men

It had been from the sacredness attached to the Caabah and Hagar s well (called zem-zem), from the pilgrimages of all tribes of Arabs thither that Mecca took its rise as a Town Ten Men of a chief tribe, chosen in some rough way were the governors of Mecca and Keepers of the Caabah The Koresh were the chief tribe in Mohammad s time his own family was of that tribe

It was among this Arab people so circum-stanced, in the year 570 of our Era that the man Mohammad was born He was of the family of Hashem, of a Koresh tribe as we said, though poor, connected with the chief persons of his country

Almost at his birth he lost his father at the age of six his mother too a woman noted for her beauty her worth and sense he fell to the charge of his grandfather, an old man a hundred years old A good old man Mohammad s father, Abdullah, had been his youngest favourite son He saw in

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Mohammad with his old life worn eyes a century old the lost Abdullah all that was left of Abdullah He loved this little orphan boy greatly used to say They must take care of that beautiful little boy, nothing in their kindred was more precious than he At his death he left the little boy in charge to Abu Thaleb the boy s uncle who now became the head of the family By his uncle a just and rational man as everything betokens Mohammad was brought up in the best Arab way

Mohammad as he grew up accompanied his uncle on trading journeys The eyes of the lad were open and doubtless he had glimpses of many things These journeys to Syria were probably the beginning of much to Mohammad But he had no school learning ot the thing we call school-learning none at all The art of writing was but just introduced into Arabia it seems to be the true opinion that Mohammad never could write Life in the Desert with its experiences was all his education

What of this infinite universe he from his dim place with his own eyes and thoughts could take in so much and no more of it was he to know Curious it we reflect on it this of having no books Except by what he could see for himself or hear by uncertain rumour ot speech in the obscure Arabian Desert he could know nothing The wisdom that had been before him or at a distance from him in the world was in a manner as good as not there for him Of the great brother souls flame-beacons through so many lands and times no one directly communicates with this great soul He is alone there, deep down in the bosom of the Wilderness has to grow up so — alone with Nature and his own Thoughts

But from an early age, he had been remarked as a thoughtful man His companions named him *Al*

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*Amin*, The Faithful A man of truth and fidelity true in what he did in what he spoke and thought They noted that he always meant something A man rather taciturn in speech silent when there was nothing to be said but pertinent wise sincere when he did speak always throwing light on the matter This is the only sort of speech worth speaking Through life we find him to have been regarded as an altogether solid, brotherly genuine man A serious sincere character yet amiable cordial, companionable jocose even — a good laugh in him withal One hears of Mohammad s beauty his fine sagacious honest face brown florid complexion beaming black eyes — I somehow like too that vein on the brow which swelled up when he was in anger A spontaneous passionate yet just true meaning man Full of wild faculty, fire and light of wild worth all uncultured working out his life task in the depths of the Desert there

How he was placed with Khadijah a rich widow as her steward and travelled in her business again to the Fairs of Syria how he managed all as one can well understand with fidelity adroitness how her gratitude her regard for him grew the story of their marriage is altogether a graceful intelligible one as told us by the Arab authors He was twenty-five she forty though still beautiful He seems to have lived in a most affectionate peaceable wholesome way with his wedded benefactoress loving her truly and her alone

It goes greatly against the impostor theory the fact that he lived in this entirely unexceptionable entirely quiet and commonplace way till the heat of his years was done He was forty before he talked of any mission from Heaven All his irregularities real and supposed date from after his fiftieth year when the good Khadijah died All his ambition seemingly had been hitherto to live

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an honest life his fame the mere good opinion of neighbours that knew him had been sufficient hitherto Not till he was already getting old the prurient heat of his life all burnt out and peace growing to be the chief thing this world could give him, did he start on the career of ambition and belying all his past character and existence set up as a wretched empty charlatan to acquire what he could now no longer enjoy For my share I have no faith whatever in that

Ah no! This deep-hearted son of the Wilderness with his beaming black eyes and open social deep soul had other thoughts in him than ambition A silent great soul he was one of those who cannot but be in earnest whom Nature herself has appointed to be sincere While others walk in formulas and hearsays, contented enough to dwell there this man could not screen himself in formulas he was alone with his own soul and the reality of things The great Mystery of Existence as I said glared in upon him with its terrors with its splendours no hearsays could hide that unspeakable fact, Here am I!

Such sincerity as we named it has in very truth something of divine The word of such a man is a Voice direct from Nature s own Heart Men do and must listen to that as to nothing else —all else is wind in comparison From of old, a thousand thoughts in his pilgrimages and wanderings had been in this man ' What am I?" What is this unfathomable thing I live in which men call Universe? What is Life what is Death? What am I to believe? What am I to do? The grim rocks of Mount Hira of Mount Sinai the stern sandy solitudes answered not The great Heaven rolling silent overhead with its blue glancing stars answered not There was no answer This man's

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own soul and what of God's inspiration dwelt there, had to answer !

It is the thing which all men have to ask themselves which we too have to ask and answer This man felt it to be of infinite moment all other things of no moment whatever in comparison The jargon of argumentative Greek Sects vague traditions of Jews the stupid routine of Arab Idolatry there was no answer in these A Hero as I repeat has this first distinction which indeed we may call first and last the Alpha and Omega of his whole Heroism that he looks through the shows of things into things Use and wont respectable hearsay respectable formula all these are good or not good There is something behind and beyond all these which all these must correspond with be the image of or they are — *Idolatries* bits of black wood pretending to be God to the earnest soul a mockery and abomination Idolatries never so glided, waited on by heads of the Koresh, will do nothing for this man Though all men walk by them, what good is it? The great Reality stands glaring there upon him He there has to answer it or perish miserably Now even now or else through all Eternity never! Answer it thou must find an answer

Ambition? What could all Arabia do for this man with the crown of Greek Heraclius of Persian Chosroes and all crowns in the Earth — what could they all do for him? It was not of the Earth he wanted to hear tell it was of the Heaven above and of the Hell beneath All crowns and sovereignties whatsoever where would they in a few brief years be? To be Sheikh of Mecca or Arabia, and have a bit of gilt wood put into your hands — will that be one s salvation? I decidedly think, not We will leave it altogether, this impostor hypothesis,

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as not credible not very tolerable even worthy chiefly of dismissal by us

Mohammad had been wont to retire yearly during the month of Ramadhan into solitude and silence as indeed was the Arab custom a praise-worthy custom which such a man above all would find natural and useful Communing with his own heart in the silence of the mountains himself silent open to the small still voices it was a right natural custom ! Mohammad was in his for-tieth year when having withdrawn to a cavern in Mount Hira near Mecca during this Ramadhan to pass the month in prayer and meditation on those great questions he one day told his wife Khadijah who with his household was with him or near him this year That by the unspeakable special favour of Heaven he had now found it all out was in doubt and darkness no longer but saw it all That all these Idols and Formulas were nothing miserable bits of wood that there was one God in and over all and we must leave all Idols and look to Him That God is great and that there is nothing else great ! He is the Reality Wooden Idols are not real He is real He made us at first sustains us yet we and all things are but the shadow of Him a transitory garment veiling the Eternal Splendour Allah-o akbar God is great —and then also Islam that we must submit to God That our whole strength lies in submission to Him — If this be Islam , says Goethe do we not all live in Islam ?' Yes all of us that have any moral life we all live so

I say, this is yet the only true morality known A man is right and invincible virtuous and on the road towards sure conquest, precisely while he joins himself to the great deep Law of the World in spite of all superficial laws temporary appearances, profit-and-loss calculations he is victorious while

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he co operates with that great central Law not victorious otherwise —and surely his first chance of co-operating with it or getting into the course of it is to know with his whole soul that it is that it is good, and alone good This is the soul of Islam This is yet the highest Wisdom that Heaven has revealed to our Earth

Such light had come as it could to illuminate the darkness of this wild soul A confused dazzling splendour as of life and Heaven in the great darkness which threatened to be death he called it revelation and the angel Gabriel who of us yet can know what to call it? It is the inspiration of the Almighty that giveth us understanding That Mohammad s whole soul set in flame with this grand Truth vouchsafed him should feel as if it were important and the only important things was very natural That Providence had unspeakably honoured him by revealing it saving him from death and darkness that he therefore was bound to make known the same to all creatures this is what was meant by Mohammad is the Prophet of God this too is not without its true meaning

The good Khadijah we can fancy listened to him with wonder with doubt at length she answered Yes it was true that he said One can fancy too the boundless gratitude of Mohammad and how of all the kindness she had done him this of believing the earnest struggling word he now spoke was the greatest It is certain says Novalis my conviction gains infinitely the moment another soul will believe in it It is a boundless favaur — He never forgot this good Khadijah Long afterwards Ayesha his young favourite wife a woman who indeed distinguished herself among the Moslems by all manner of qualities, through her whole long life this young brilliant Ayesha was, one day questioning him Now am I not better than Khadijah?

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She was a widow old and had lost her looks you love me better than you did her?' No by Allah! answered Mohammad 'No by Allah! She believed in me when none else would believe In the whole world I had but one friend, and she was that! — Zeid his slave, also believed in him these with his young cousin Ali, Abu Thaleb s son, were his first converts

He spoke of his Doctrine to this man and that but the most treated it with ridicule with indifference in three years I think he had gained but thirteen followers His progress was slow enough His encouragement to go on was altogether the usual encouragement that such a man in such a case meets After some three years of small success he invited forty of his chief kindred to dinner and there stood up and told them what his message was that he had this thing to promulgate abroad to all men that it was the highest thing the one thing which of them would second him in that? Amid the doubt and silence of all young Ali as yet a lad of sixteen impatient of the silence started up and exclaimed in passionate fierce language That he would! The assembly among whom was Abu Thaleb Ali s father could not be unfriendly to Mohammad yet the sight there of one unlettered elderly man, with a lad of sixteen deciding on such an enterprise against all mankind appeared ridiculous to them the assembly broke up in laughter Nevertheless it proved not a laughable thing it was a very serious thing As for this young Ali one cannot but like him A nobleminded man as he shows himself, now and always afterwards full of affection, of fiery daring Something chivalrous in him, brave as a lion yet with a grace a truth and affection worthy of Christian knighthood He died by assassination in the Mosque, a death occasioned by his own generous fairness, confidence in the

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fairness of others he said If the wound proved not unto death, they must pardon the assassin but if it did then they must slay him straightway that so they two in the same hour might appear before God and see which side of that quarrel was the just one!

Mohammad naturally gave offence to the Koreish Keepers of the Caabah superintendents of the idols One or two men of influence had joined him the thing spread slowly but it was spreading Naturally he gave offence to everybody Who is this that pretends to be wiser than we all, that rebukes us all as mere fools and worshippers of wood? Abu Thaleb the good uncle spoke with him could he not be silent about all that believe it all for himself and not trouble others anger the chief men endanger himself and them all talking of it? Mohammad answered If the sun stood on his right hand and the moon on his left ordering him to hold his peace he could not obey No there was something in the Truth he had got which was of Nature herself equal in rank to sun or moon or whatever thing nature had made It would speak itself there so long as the Almighty allowed it in spite of sun and moon so long as the Almighty allowed it inspite of sun and moon and all Koreish and all men and things It must do that and could do no other Mohammad answered so and they say burst into tears Burst into tears he felt that Abu Thaleb was good to him that the task he had got was not soft but a stern and great one

He went on speaking to who would listen to him publishing his Doctrine among the pilgrims as they came to Mecca gaining adherents in this place and that Continual contradiction hatred, open or secret danger attended him His powerful relations protected Mohammad himself, but by and by, on his own advice all his adherents had to quit Mecca, and seek refuge in Abyssinia over the sea

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The Koreish grew ever angrier laid plots, and swore oaths among them to put Mohammad to death with their own hands Abu Thaleb was dead the good Khadijah was dead Mohammad is not solicitous of sympathy from us but his outlook at this time was one of the dismalest He had to hide in caverns escape in disguise fly hither and thither homeless in continual peril of his life More than once it seemed all-over with him more than once it turned on a straw some rider s horse taking fright or the like, whether Mohammad and his Doctrine had not ended there and not been heard of at all But it was not to end so

In the thirteenth year of his mission finding his enemies all banded against him forty sworn men one out of every tribe waiting to take his life, and no continuance possible at Mecca for him any longer Mohammad fled to the place then called Yathreb where he had gained some adherents the place they now call Medina or Medinat al Nabi the City of the Prophet ' from that circumstance It lay some 200 miles off through rocks and deserts not without great difficulty in such mood as we may fancy he escaped thither and found welcome The whole East dates its era from this Flight Hejira as they name it the Year I of this Hejira is 622 of our Era the fifty-third of Mohammad s life

He was now becoming an old man his friends sinking round him one by one his path desolate encompassed with danger unless he could find hope in his own heart the outward face of things was but hopeless to him It is so with all men in like case Hitherto Mohammad had professed to publish his religion by way of preaching and persuasion alone But now driven foully out of his native country since unjust men had not only given no ear to his earnest Heaven's message, the deep

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cry of his heart, but would not even let him live if he kept speaking it —he resolved to defend himself like a man and Arab If the Koreish will have it so they shall have it Tidings felt to be of infinite moment to them and all men they would not listen to these would trample them down by sheer violence steel and murder well let steel try it then! Ten years more this Mohammad had all of fighting of breathless impetuous toil and struggle with what result we know

Much has been said of Mohammad s propagating his religion by the sword The sword indeed but where will you get your sword! Every new opinion at its starting is precisely in a minority of one In one man s head alone, there it dwells as yet One man alone of the whole world believes it there is one man against all men That he take a sword, and try to propagate with that will do little for him You must first get your sword! On the whole a thing will propagate itself as it can We do not find of the Christian Religion either that it always disdained the sword when once it had got one Charlemagne s conversion of the Saxons was not by preaching I care little about the sword I will allow a thing to struggle for itself in this world With any sword or tongue or implement it has or can lay hold of We will let it preach and pamphleteer and fight and to the uttermost bestir itself, and do beak and claws whatsoever is in it very sure that it will in the long run conquer nothing which does not deserve to be conquered What is better than itself, it cannot put away, but only what is worse In this great Duel Nature herself is umpire, and can do no wrong the thing which is deepest-rooted in Nature what we call truest that thing and not the other will be found growing at last

Here, however, in reference to much that there

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is in Mohammad and his success we are to remember what an umpire Nature is what a greatness composure of depth and tolerance there is in her You take wheat to cast into the Earth s bosom your wheat may be mixed with chaff chopped straw barn-sweepings dust and all imaginable rubbish no matter you cast it into the kind just Earth she grows the wheat — the whole rubbish she silently absorbs shrouds it in says nothing of the rubbish The yellow wheat is growing there the good Earth is silent about all the rest — has silently turned all the rest to some benefit too and makes no complaint about it ! So everywhere in nature ! She is true and not a lie and yet so great and just and motherly in her truth She requires of a thing only that it be genuine of heart she will protect it if so will not if not so There is a soul of truth in all the things she ever gave harbour to The genuine essence of Truth never dies

Out of all the rubbish of Arab idolatries argumentative theologies, traditions subtleties rumours and hypotheses of Greeks and Jews with their idle wiredrawings, Mohammad with his sincere heart earnest as death and life with his great flashing natural eyesight had seen into the kernel of the matter Idolatry is nothing these wooden idols of yours, ye rub them with oil and wax and the flies stick on them ' — these are wood I tell you ! They can do nothing for you they are an impotent blasphemous pretence a horror and abomination if ye knew them God alone has power He made us He can kill us and keep us alive Allah-o-akbar ' God is Great ' Understand that His will is best for you

And now if the wild idolatrous men did believe this and with their fiery hearts laid hold of it to do it in what form soever it came to them I say it was well worthy of being believed In one form or the

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other I say it is still the one thing worthy of being believed by all men Man does hereby become the high-priest of this Temple of a World He is in harmony with the Decrees of the Author of this World co-operating with them, not vainly withstanding them I know, to this day, no better definition of Duty than that same

Islam devoured all the vain jangling sects and I think it had a right to do so It was a Reality, direct from the great Heart of Nature once more Arab idolatries Syrian formulas whatsoever was not equally real had to go up in flame — mere dead *fuel* in various senses for this which was *fire*

The Mohammadans regard their Koran with a reverence which few Christians pay even to their Bible It is admitted everywhere as the standard of all law and all practice the message sent direct out of Heaven which this Earth has to conform to, and walk by the thing to be read Their Judges decide by it all Moslems are bound to study it seek in it for the light of their life They have mosques where it is all read daily There for twelve hundred years has the voice of this Book at all moments kept sounding through the ears and the hearts of so many men

If a book come from the heart, it will contrive to reach other hearts, all art and authorcraft are of small amount to that One would say the primary character of the Koran is that of its *genuineness* of its being a *bona fide* book

Sincerity in all senses seems to me the merit of the Koran what had rendered it precious to the wild Arab men It is after all the first and last merit in a book gives rise to merits of all kinds — nay at bottom it alone can give rise to merit of any kind Mohammad, with a certain directness and rugged vigour, brings home to our heart the thing

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his own heart has been opened to The eye that flashes direct into the heart of things and sees the truth of them this is to me a highly interesting object Great Nature s own gift which she bestows on all but which one in thousands does not cast sorrowfully away it is what I call sincerity of vision the test of a sincere heart

Mohammad can work no miracles he often answers impatiently I can work no miracles I? I am a Public Preacher, appointed to preach this Doctrine to all creatures Yet the world as we can see had really from of old been all one great miracle to him Look over the world says he is it not wonderful the work of Allah wholly a sign to you if your eyes were open! This Earth God made it for you appointed paths in it you can live in it go to and fro on it —The clouds in the dry country of Arabia to Mohammad they are very wonderful Great clouds he says born in the deep bosom of Upper Immensity where do they come from? They hang there the great black monsters pour-down their rain deluges 'to revive a dead earth' and grass springs and tall leafy palm trees with their date-clusters hanging round Is not that a sign?' Your cattle too —Allah made them service-able dumb creatures they change the grass into milk you have your clothing from them very strange creatures they come ranking home at evening-time and adds he and are a credit to you! Ships also —he talks often about ships Huge moving mountains they spread out their cloth wings go bounding through the water there, Heaven s wind driving them, anon they lie motion-less God has withdrawn the wind they lie dead, and cannot stir!

Miracles? cries he what miracle would you have? Are not you yourselves there? God made you shaped you out of a little clay Ye were

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small once a few years ago ye were not at all Ye have beauty strength, thoughts, ye have compassion on one another Old age comes on you and gray hairs your strength fades into feebleness ye sink down and again are not Ye have compassion on one another this struck me much Allah might have made you having no compassion on one another —how had it been then? This is a great direct thought a glance at first hand into the very fact of things To his eyes it is clear that this world is wholly miraculous

Much has been said and written about the sensuality of Mohammad s religion more than was just His religion is not an easy one with rigorous fasts lavations strict complex formulas prayers five times a day and abstinence from wine gambling and usury it did not succeed by being an easy religion As if indeed any religion or cause holding of religion could succeed by that! It is a calumny on men to say that they are roused to heroic action by ease hope of pleasure recompense — sugarplums of any kinds in this world or the next In the meanest mortal there lies something nobler They wrong man greatly who say he is to be seduced by ease Difficulty abnegation, martyrdom, death are the allurements that act on the heart of man Kindle the inner genial life of him you have a flame that burns up all lower considerations Not happiness but something higher one sees this even in the frivolous classes with their point of honour and the like not by flattering our appetites no, by awakening the heroic that slumbers in every heart can any religion gain followers

Mohammad himself after all that can be said about him was not a sensual man We shall err widely if we consider this man as a common voluptuary intent mainly on base enjoyments —nay on enjoyments of any kind His household was of the

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frugalest his common diet barley bread and water sometimes for months there was not a fire once lighted on his hearth They record with just pride that he would mend his own shoes patch his own cloak A poor hard-toiling ill provided man careless of what vulgar men toil for Not a bad man I should say something better in him than hunger of any sort—or these wild Arab men fighting and jostling three-and-twenty years at his hand in close contact with him always would not have reverenced him so! They called him Prophet you say? Why he stood there face to face with them bare not enshrined in any mystery visible clouting his own cloak cobbling his own shoes fighting counselling ordering in the midst of them they must have seen what kind of a man he *was* let him be *called* what you like! No emperor with his tiaras was obeyed as this man in a cloak of his own clouting During three-and-twenty years of rough actual trial I find something of a veritable Hero necessary for that of itself

His last words are a prayer broken ejaculations of a heart struggling up in trembling hope towards its Maker We cannot say that his religion made him *worse* it made him better good not bad Generous things are recorded of him When he lost his daughter the thing he answers is in his own dialect every way sincere and yet equivalent to that of Christians The Lord giveth and the Lord taketh away blessed be the name of the Lord He answered in like manner of Zaid his emancipated well beloved slave the second of the believers Zaid had fallen in the War of Tabuc the first of Mohammad's fightings with the Greeks Mohammad said It was well Zaid had done his Master's work Zaid had now gone to his Master it was all well with Zaid Yet Zaid's daughter found him weeping over the body — the old gray haired

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man melting in tears! What do I see? said she— You see a friend weeping over his friend, he replied.

He went out for the last time into the mosque two days before his death asked if he had injured any man? Let his own back bear the stripes If he owed any man? A voice answered Yes me three drachms borrowed on such an occasion Mohammad ordered them to be paid Better be in shame now said he than at the Day of Judgment — You remember Khadijah and the No by Allah!' Traits of that kind show us the genuine man the brother of us all brought visible through twelve centuries — the veritable son of our common Mother.

Withal I like Mohammad for his total freedom from cant He is a rough self-helping son of the wilderness does not pretend to be what he is not There is no ostentatious pride in him but neither does he go much upon humility he is there as he can be in cloak and shoes of his own clouting speaks plainly to all manner of Persian Kings Greek Emperors what it is they are bound to do knows well enough about himself the respect due unto thee In a life-and-death war with Bedouins cruel things could not fail but neither are acts of mercy of noble natural pity and generosity wanting Mohammad makes no apology for the one no boast of the other. They were each the free dictate of his heart each called for there and then Not a mealy-mouthed man! A candid ferocity if the case call for it is in him he does not mince matters! The War of Tabuc is a thing he often speaks of his men refused many of them, to march on that occasion pleaded the heat of the weather the harvest and so forth he can never forget that Your harvest? It lasts for a day What will become of your harvest through all Eternity? Hot weather?

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Yes, it was hot but Hell will be hotter! Sometimes a rough sarcasm turns up He says to the unbelievers Ye shall have the just measure of your deeds at that Great Day They will be weighed out to you ye shall not have short weight! — Everywhere he fixes the matter in his eye he sees it his heart now and then is as if struck dumb by the greatness of it Assuredly he says that word in the Koran is written down sometimes as a sentence by itself Assuredly

No *Dilettantism* in this Mohammad it is a business of Reprobation and Salvation with him of Time and Eternity he is deadly in earnest about it Dilettantism hypothesis speculation a kind of amateur-search for Truth toying and coquetting with Truth this is the sorest sin The root of all other imaginable sins

We will not praise Mohammad's moral precepts as always of the superfinest sort yet it can be said that there is always a tendency to good in them that they are the true dictates of a heart aiming towards what is just and true The turning the other cheek of Christianity is not here you are to revenge yourself but it is to be in measure not overmuch or beyond justice On the other hand Islam like any great Faith and insight into the essence of man is a perfect equaliser of men the soul of one believer outweighs all earthly kingships all men according to Islam too are equal Mohammad insists not on the propriety of giving alms but on the necessity of it he marks down by law how much you are of give and it is at your peril if you neglect The tenth part of a man s annual income whatever that may be is the property of the poor of those that are afflicted and need help Good all this the natural voice of humanity of pity and equity dwelling in the heart of this Son of Nature speaks *so*

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## 21

In the Koran there is really very little said about the joys of Paradise they are intimated rather than insisted on Nor is it forgotten that the highest joys even there shall be spiritual the pure Presence of the Highest this shall infinitely transcend all other joys He says your salutation shall be Peace Salam Have Peace! the thing that all rational souls long for and seek vainly here below as the one blessing Ye shall sit on seats facing one another all grudges shall be taken away out of your hearts All grudges! Ye shall love one another freely for each of you in the eyes of his brothers, there shall be Heaven enough!

In reference to joys of Paradise it should be remembered enjoying things which are pleasant that is not the evil it is the reducing of our moral self to slavery to them that is Let a man assert withal that he is king over his habitudes that he could and would shake them off on cause shown this is an excellent law The Month Ramadhan (of fasting) for the Moslem much in Mohammad s Religion much in his own Life bears in that direction by a certain healthy manful instinct which is good

But there is another thing to be said about the Mohammadan Heaven and Hell The Paradise the Hell the great enormous Day of Judgment he perpetually insists on what is all this but a rude shadow of that grand spiritual Fact the Beginning of Facts which it is ill for us too if we do not all know and feel The Infinite Nature of Duty? That man s actions here are of infinite moment to him and never die or end at all that man, with his little life reaches upwards high as Heaven downwards low as Hell and in his threescore years of Time holds Eternity fearfully and wonderfully hidden all this had burnt itself as in flame-characters into his soul As in flame and lightning, it

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stands written there awful and unspeakable ever present to him With bursting earnestness with a fierce rude sincerity he strives to speak it bodies it forth into that Heaven and that Hell Bodies forth in what way you will it is the first of all truths It is venerable under all embodiments What is the chief end of man here below? Mohammad has answered this question in a way that might put some of us to shame!

He does not like a Bentham a Paley take Right and Wrong and calculate the profit and loss ultimate pleasure of the one and of the other and summing all up by addition and subtraction into a net result ask you whether on the whole the Right does not preponderate considerably? No it is not better to do the one than the other the one is to the other as life is to death, — as Heaven is to Hell The one must in nowise be done the other in nowise left undone You shall not measure them they are incommensurable the one is death eternal to a man the other is life eternal Benthamee Utility virtue by Profit and Loss reducing this God s world to a dead brute Steam-engine the infinite celestial soul of Man to a kind of Hay-balance for weighing hay and thistles on pleasures and pains on — If you ask me which gives Mohammad or they the beggarlier and falser view of Man and his Destinies in this universe I will answer It is not Mohammad!—

On the whole we will repeat that this religion of Mohammad has like Christianity a genuine element of what is spiritually highest looking through it His Heaven is symbolical of sacred Duty and to be earned by faith and welldoing by valiant action and a divine patience which is still more valiant Call it not false look not at its imperfections look at the truth of it For these twelve centuries, it has been the religion and life-guidance of the

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fifth part of the whole kindred of Mankind Above all things it has been a religion heartily believed These Arabs believe their religion and try to live by it No Christians since the early ages or only perhaps the English Puritans in modern time have ever stood by their Faith as the Moslems do by theirs—believing it wholly fronting Time with it and Eternity with it This night the watchman on the streets of Cairo when he cries Who goes?' Will hear from the passenger along with his answer There is no god but God *Allah Akbar*, *Islam* sounds through the souls and whole daily existence of these millions Zealous missionaries preach it abroad among Malays black Papuans brutal Idolaters — displacing what is worse nothing that is better or good

To the Arab nation it was a birth from darkness into light Arabia first became alive by means of it A poor shepherd people, roaming unnoticed in its deserts since the creation of the world a Hero-Prophet was sent down to them with a word they could believe see the unnoticed becomes world-notable the small has grown world-great within one century afterwards Arabia is at Granada on this hand at Delhi on that—glancing in valour and splendour and the light of genius Arabia shines through long ages over a great section of the world Belief is great *life-giving* The history of a Nation becomes fruitful soul-elevating great so soon as it believes These Arabs the man Mohammad and that one century—is it not as if a spark had fallen, one spark on a world of what seemed black unnoticeable sand but lo the sand proves explosive powder blazing heaven-high from Delhi to Granada I said the Great Man was always as lightning out of Heaven, the rest of men waited for him like fuel and then they too would flame

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# Polygamy and Islam

*by*

**R ROBERTS, B A , Ph D**

Among the Eastern people polygamy is a recognized practice and it appears Mohammad found no reason why he should abolish the existing custom among the Arabs And in fairness to Mohammad it must be said that he limited rather than introduced the practice among the Arabs

Other men than Mohammad have failed to find any evil in polygamy Hallam points out that the German reformers even so late as the sixteenth century admitted the validity of a second or third marriage contemporaneously with the first in default of issue or other similar causes And Schopenhaver three centuries later praises the Mormons because they have made converts by throwing off what he terms the unnatural bondage of monogamy Similar sentiments may be found in the works of Edvard von Hartmann who observes that the natural instinct of man is in favour of polygamy and that of woman in favour of monogamy

Bearing these things in mind one need not be surprised that Mohammad an Arab of the seventh century could see no harm in polygamy and so did not absolutely abolish it If he could not abolish he could and did restrict He enacted that no man should marry more wives than he could adequately provide for And this command is generally observed since one wife is the rule among the

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poorer classes nor is it by any means confined to these alone

Although however polygamy is sanctioned one must not think that advantage of this practice is taken by the generality of Muslims As regards polygamy in India Syed Amir Ali says A custom has grown up in that country which is largely followed by all classes of the community of drawing up a marriage deed containing a formal renunciation on the part of the future husband of any right or semblance of right which he might possess or claim to possess to contract a second marriage during the existence of the first The custom serves as a most efficacious check upon the growth and perpetuation of the institution of polygamy In India more than ninety-five per cent of Muslims are at the present moment either by conviction or necessity monogamists The author further refers to the statement of Colonel Macgregor that in Persia only two per cent of the population enjoys the questionable luxury of plurality of wives

The Rev T W Reese Calvinistic Methodist Missionary in Sylhet says With regard to Muslims in Sylhet and Cachar all my experience goes to show that it is an extremely rare thing to find a man with more than one wife I am sure not even one per cent Muslims avail themselves of the practice Probably something like one in a thousand would more adequately represent it And even in these cases where polygamy is practised among them it is generally due to the absence of any issue by the first wife and sometimes by her inability on account of physical disease or weakness, to perform the household duties The sentiment of the Muslim community is decidedly in favour of only one wife

The custom of female infanticide which was practised among many nations of the East and West

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was strongly denounced by Mohammad and so in Arabia came to an end Mohammad deserves praise for it

The enactments of the Quran concerning the distribution of a deceased person s estate show a great advance upon the unjust customs of pre-Islamic times Mohammad gave women the right to inherit possess and acquire property in a way which is not enjoyed even by many modern women

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# Western Civilisation and Religion

John Galsworthy says in his book Castles in Spain

Civilisation ? Is it learned and wealthy social organisation ? Or is it general gentility ? Without agreeing on any ethical definition we may admit that *the most civilised state will be that wherein is found the greatest proportionate number of happy healthy wise and gentle citizens* Whether civilisation judged by this standard has ever been high is more than doubtful it was certainly low before the war and is at the moment even lower The Great War was not a thunderbolt from the blue launched at an unoffending mankind it was a stealing Fate care fully nurtured within the bosom of modern civilisation the natural and gradually reached result of a crude competitive system pursued almost to its limits—the climax in fact of the individual political and national rivalries which have been speeding to this end since the Middle Ages

'If there be a saving way at all it is obviously this substitute health and happiness for wealth as a world ideal and translate that new ideal into action by *education* from babyhood up To do this States must reorganise the spirit of education—in other words, must introduce religion, not the old formal creeds, but the humanistic religion of service for the common weal the religion of a social honour which puts the health and happiness of all first and the wealth of self second

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Speaking of Western civilisation and religion Bernard Shaw says

If any religion has the chance of ruling over England nay Europe within the next hundred years it can only be Islam

I have always held the religion of Mohammad in high estimation because of its wonderful vitality It is the only religion which appears to me to possess the assimilating capability to the changing phase of existence which can make its appeal to every age I believe that if a man like Mohammad were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it much needed peace and happiness

Rev Murray Titus says

" Islamic brotherhood is a social and spiritual fact Islam is not only a faith it is a legal system and a social system as well Islam does possess a brotherhood which is a unifying factor amid the clashes of colour race nationality and class

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# Marriage and Divorce

Islam lays down rational and just laws about marriage and Divorce which satisfy the human heart as well as brain The laws of marriage and divorce in other religions are day by day coming nearer and nearer to Islam

God says in the Quran that He has created us in couples and put sympathy and affection between the sexes so that we may find consolation and happiness in each other The marriage in Islam is a social contract entered into by the parties on a footing of equality and by free consent of the parties At the time of marriage the bridegroom has to make a settlement of dower on the wife which is regarded as a debt on his part and which the wife can demand and legally obtain and on the husband s death is a first charge on his property

If the husband does not find his wife a suitable companion he can divorce her but will have to pay the stipulated dower at once He has, according to the Quran to give three divorces at intervals of one month each during which period the couple can reconcile so that divorce need not take place If no reconcilement takes place the divorce becomes absolute and both parties become free to contract other marriages If a wife is not satisfied with her husband she can obtain a divorce called *Khulla* on condition of giving up her right to dower If the parties can agree as to the custody of children they can do so, otherwise the courts will decide the matter in the best interests of the children

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The Quran provides that where disputes arise between the married couple they should both appoint their arbtrators who should find some amicable settlement of their disputes and restore harmonious relations between them If the effort of the arbitrators fail rather than have a lasting unhappiness the parties can have resort to divorce and marry elsewhere according to their choice During the continuance of the marriage the husband is bound to support the wife and children of marriage and can be compelled by law to do so The husband cannot control the property of his wife which remains at her own disposal She also retains her own name and does not have to call herself Mrs somebody She can engage in business exercise her municipal rights and in fact is as free a citizen as her husband

Besides inheriting her parents property along with her brothers she inherits also her husband s property along with her children In matters of religion Islam gives her the same rights as to men and lays on her similar duties to that of man such as prayer fasting almsgiving pilgrimage etc

The holy Prophet says that the thing which is allowed by the law of Islam but which is not pleasing to God is divorce The Muslim couple is therefore bound to make every effort at mutual adjustment before resorting to divorce A Muslim must not hate his wife says the Prophet and if he be displeased with one bad quality in her then let him be pleased with another which is good Similarly wives who are patient with their husbands acquire spiritual merit thereby Knowledge that their unreasonableness will lead to divorce makes them behave well towards each other

Both in France and among the Hindus the wife or her parents have to provide the dowry which

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becomes the husband s property Among the Hindus a struggle is going on against exorbitant dowries demanded by prospective husbands The right to divorce for unhappily married couples and where the husband is very cruel is being demanded Hindu women are also asking that the law be changed so that they may be able to inherit property along with their brothers All this shows they are coming in line with Islamic ideas of woman s worth and status which the Holy Prophet accorded to Muslim women about fourteen hundred years ago The right of Hindu widows to remarry is also more or less conceded now and there are very few adherents of the cruel custom of *Sati*

In spite of vigorous opposition by the Church in Christian countries the right to divorce has been won by the public after long and bitter struggle The Roman Catholic Church, however still consigns to Hell those who obtain divorce from civil courts

I append hereunder the opinions of some Western thinkers about the matter which shows how anxious they are to adopt the Islamic ideas of marriage and divorce —

Mr Bertrand Russel says

The Catholic Church is opposed to divorce entirely on no matter what ground The Soviet Republic allows divorce on the application of either party Britain admits only one ground namely adultery

I do not think that adultery by itself should be a ground for divorce A large percentage of husbands and a not inconsiderable percentage of wives are occasionally and more or less casually unfaithful particularly during enforced separations without any desire to break up the home or any cessation of mutual affection

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The most usual ground for divorce ought to be one which at present is allowed in few countries namely mutual consent The law of Britain like that of New York State lays it down that there shall be no divorce if both parties desire it This is inherently absurd

'The official proof of adultery in court leads to a good deal of scandal perjuries and disgrace and is a sordid business If mutual consent is admitted questions of alimony and custody of the children can be settled out of court by private treaty between husband and wife the court being merely called upon to sanction whatever agreement has been reached

There remain however such matters as insanity crime etc The failure to recognize these grounds for divorce is an intolerable cruelty not only to the husband or wife but also to the children

I hold nevertheless that as a matter of private morality parents ought to be slow to resort to divorce except for grave cause The way to secure this however is not by harsh laws but by making parents more conscious of their obligations towards children and of the need of mutual forbearance resulting from these obligations

'In fine where there are children the usual ground of divorce should be by mutual consent other grounds should be insanity grave crime habitual drunkenness and certain other diseases Adultery *per se* should not be a ground

Fanny Hurst says —

The consensus of procedure among the United States seems to be their unanimous refusal to recognize the contractual aspect of marriage or to solve the dilemma of divorce like any other violation of legal agreement between the parties

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The Church keeps shrieking *Whom God hath joined together let no man put asunder* But many men and women are lured into marriage by false signals of passion resulting in adultery incompatibility non-support cruelty desertion etc The effect of holding such rotting marriages together or trapping the child in the vice of a home built on the sands of distrust hate and disillusionment is beyond estimate an estimate neither the Church nor the State seems inclined to ponder upon

H G Wells says

I would not have the State intervene to make people live together or oblige them to live apart I would not have it penalize any wavering of desire If either or both parties to a marriage fell short in their duty (to their children) then the State should appoint trustees and assessors with authority and power to recall them to their responsibility with the power to call them together and arrange the best working scheme for the child or children concerned In case of childless marriages I do not see why the State that overworked institution, should be compelled to act as a register for their sterile or sterilized associations and partings

Theodore Dreiser says

Two people who at the best neither understand themselves nor each other and in youth are moved to a high degree (in some cases wholly) by a primal and utterly sensual passion of which throughout the Christian era they have been told to be ashamed and evasive are socially and so legally made to declare that if permitted to join each other in this relationship they will do this, that and the other honour, obey cherish support and so on, ' till death do us part

And then somewhere it is added—and with what

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appalling ignorance and effrontery — *Whom God hath joined together let no man put asunder*

Yet in most cases there are changing temperaments and enlarging vision And may be the wrong girl or the wrong man And rows and bitterness, and quarrels

Fine lovely ! But man and wife just the same *until death do them part*

In Russia marriage is no longer the binding thing that it once was Divorce is easy—merely a declaration of intention to separate Better still there is nothing in it on that score for either Church or State no shabby grafting lawyers or priests or ministers no conniving relatives or friends no overcrowded courts with sociologically uninspired judges or priests or preachers with outworn ceremonies and sacraments at so much per ceremony or sacrament (easy money for fat loafing hierarchical shadow dancers and religious soothsayers as I see it)—nothing but just common-sense and reality

In fact as the communists now see it two people can get along or they cannot If they cannot—why chain them down to an unendurable companionship with each other and their children who are to be injured by them ? This clears the scene of what constitutes a disgusting mess here For only consider the uproar—charges blackmail grafting detectives breaking into rooms husbands and wives shouting at each other bawling all the little intimacies that love ever knew with divorce lawyers egging them on

And then if they still insist upon leaving each other courts jails alimony lawyers fees blackmail Not only that but that world s largest real estate organization the Catholic Church condemns them to hell besides

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Rebecca West says —

Though I have the kind of temperament that hates to break a marriage I had made I regard divorce laws as a necessary part of the arrangements in a civilized state

Although the consequences of being the child of divorced parents are heavy (to the child) they are sometimes not so heavy as the consequences of being brought up in close propinquity and at the mercy of a brutal and vicious parent We have also to admit that in the case of a childless couple there may be reasons why a divorce may become as essential to a human being s continued existence as food or air There is infidelity there is drunkenness there is above all cruelty not only of the body but of the mind No one who has not been through it can know the full horror of being tied to a man who craves domestic war instead of peace whose love is indistinguishable from hate The day that is poisoned from its dawn by petty rages about nothing by a deliberate destruction of everything pleasant the night that is full of fear because it is certain that no one can suffer all this without going mad, and if one goes mad there will be nobody to be kind these are things to which no human being should have a life sentence

Possibility of divorce makes it clear to the ordinary man and woman that they must behave well in the married state or run the risk of losing its advantages it does impress on them some rudiments of a sane attitude towards sex It therefore lifts up the community to a level where happy marriages are much more likely to occur

Leon Feuchtwanger says —

The communion of two persons has a reasonable foundation only so long as these persons are united by natural affection If these two persons choose

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to have their affections stamped with an official seal by the State, nothing can be said against it

But it is unreasonable for the State to provide such an official seal only on condition that the alliance shall last for a lifetime and that the breaking of it is an infraction not only of civil but of criminal law

If I leave a theatre before the end of the play if I do not read a book right up to the last page if I sever a business connection before the agreed period is terminated no one will think the worse of me

If however I do not solve the extremely difficult problem of the life alliance of one human being with another in such a way that this alliance endures for a lifetime then the State-approved marital convention will interpret this as a piece of my worthlessness

It is not however a matter of blame if one human being finds it impossible to put up with another as long as it had been originally contemplated

The State would have to provide that in all circumstances marriage contracts should contain provision for the possibility of a severance In the case of the wife having no profession of her own or if she gives up her profession in order to marry, it would have to be laid down how her domestic work should be remunerated

As long as legislators insist on placing marital alliances on a pedestal of a mystic sacrament instead of on the basis of a clean and just contract so long will our divorce laws be the everlasting cause of spiritual putrefaction

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# Place of Woman in Islam

Islam contemplates men and women as free and equal and enjoins co-operation between the two for their mutual good Women have similar rights over men as men have over women says the Quran In olden days women enjoyed great influence in Muslim society as mothers wives daughters poets writers queens, and saints The degradation of Muslim society began from the time when they learnt from the non-Muslims to look upon women as merely drudges house-servants, as toys for men s play and instrument of his lust to be jealously kept immuned within the four walls of the *zenana*, not even allowed to enjoy the sunshine and fresh air of gardens

The Holy Prophet of Islam enjoined great respect and tenderness for women Paradise is at the feet of the mother he said That is to say that if the mother is worthy of paradise she will bring up her children also to be such This shows how much he realized the importance of good and educated mothers , Give me mothers ' says Napoleon, and I will give you a nation That is to say, the greatness of a nation depends upon the greatness of its mothers The Holy Prophet used to stand up for respect when his daughter Fatima came to visit him He thus showed by his own example how daughters were to be respected He also helped his wives in their domestic work thus showing that no degradation attached to performing domestic duties of cooking, cleaning the utensils and sweeping the

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floor and mending the clothes On his journeys he always took one or other of his wives on his camel with him thus showing that travelling is not prohibited for women by Islam

Mr J Alexander Gunn M A Fellow of the University of Liverpool says in his well-known book *Bergson and his Philosophy* —

It must be admitted that the present system of civilization with its scientific campaign of conquest of the material environment has been the work of man s intellect In the ruder stages of existence women s subordination to men may have been necessary and justifiable But in the development of society it has become increasingly less necessary and humanity is now at a stage where the contributions of women to society are absolutely vital to its welfare and progress Woman is proverbially and rightly regarded as more intuitive than man This need not be taken to mean that given the opportunity of intellectual development (until now practically denied to her) woman would not show as great ability in this direction as man But it is an undeniable fact that woman has kept more closely to the forces of the great life-principle both by the fact that in her rests the creative power for the continuation of the human family and also by the fact that the development of the personalities of children has been her function

The subjection in which women have been largely kept until now has not only hindered them from taking part in the work of society as a whole and from expressing their point of view but has meant that many of them have little or no knowledge of their capacities and abilities in wider directions However with their increasing realization of their own powers with the granting of increased opportunities to them, and an adequate recognition

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of their personality side by side with that of men achievements of supreme value for humanity as a whole may be expected from them In certain spheres they may be found much better adapted than are men to achieve a vision which will raise human life to a higher plane and give it greater worth More especially in the realms of ethical development of social science problems of sex of war and peace of child welfare health and education of religion and philosophy we hope to have valuable contributions from the more intuitive mind of woman

It is not in the fighting male of the race it is in Woman that we have the future centre of Power in civilization remarks Mr Benjamin Kidd in his book *The Science of Power* (p 195) The wandering Dante required for his guidance not only the intellectual faculties of a Virgil but in addition the intuitive woman-soul of a Beatrice to lead him upward and on

I quote here a few remarks from a lecture delivered by Mrs Iqbalunnisa Hussain of Bangalore at the Muslim Society of Great Britain in London in February 1935 —

'Woman as a social unit is as social a being as a man The gregarious instinct in us is so great that it compels us to be in the company of not only the members of the same sex but also those of the opposite sex Hence if a society is to be prosperous, progressive and happy it must have a reasonable amount of free mixing of both the sexes as we have been seeing here (in Europe) in the society of the most advanced nations of the world Its development as a whole depends upon the harmonious development of its parts But in Muslim society a man or woman belonging to it, not being very well acquainted with the characteristics of the other sex

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is mentally and morally dwarfed and is unfit to successfully tackle the problems of the modern world

Woman as an individual has the same power of feeling, sentiment and emotions as a man Women are susceptible to the joys and sorrows of this world to the same extent as men They like men continually fall a prey to the ills of existence They have to encounter in the battle-field of this world the same amount of evil as man If philosophy is a solace of mind to a man it is the same to a woman If he takes interest in literary pursuits she also takes an interest as keenly if she is given the same opportunity and facility But for reasons incomprehensible to me they have been treated as reasonless beings and incapable of following a course of action that would be of benefit to humanity

Is it not the greatest delight of us to do great services which contribute to the good of humanity Women are better fitted to achieve this end They are endowed with gentleness of manner persuasive power and take delight in succouring the unfortunate. Is it right that they should be deprived by men of almost every opportunity of exercising the great powers they possess? If you could know the feelings of many millions of women you would find they are miserable because they never had fair opportunity given to them They have a right to damand that the gifts which have been bestowed upon them by their Maker should not be arbitrarily taken away simply because they are called women, and that they should not be shut out from what is good and great in the world

Among the uneducated Muslims women are treated as puppets and they do not live for themselves but for their autocratic men of unlimited power We see women of other nations play as important a

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part in the activities of the world as men A great thinker says We are foolish and without excuse foolish, in speaking of the superiority of one sex to the other as if they can be compared in similar ways Each has what the other has not and each completes the other and is completed by the other They are in nothing alike and the happiness and perfection of both depends on each asking and receiving from the other what only the other can give These are the words of a great thinker What is that a woman can give to a man? Woman is an embodiment of love affection, care and tenderness in fact she possesses all the moral characteristics What is it that a man can give to a woman? He can support her by his physical courage candour and patience in facing the difficulties of the world and has the instinct of discipline

The modern thinking Indian will surely admit that education is that which develops the mental faculties and serves to maintain discipline Those who have undergone a certain discipline are capable of adapting themselves to any condition of life—happy or miserable favourable or prejudicial The fundamental fact of life is that this a hard world and living is hard for all creatures but specially for the least evolved and for those unadjusted to their conditions Right education is disinterested and it brings up the woman for her own sake and for the sake of her race, nation and country

Though men and women are naturally under obligation morally physically and spiritually to each other the wonder is that it is not brought home to them in all the experiences of their daily life Yet how evident is the simple truth that men and women need to depend upon each other in order to derive happiness through the proper performance of their mutual duties They need still more to repair the natural defects of each other by means of contact and

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culture As the natural roughness of man s nature if left to itself develops into cruel barbarity making him unfit for domestic life so does the natural weakness helplessness and backwardness of women if kept in their original state become a source of constant discomfort to both the sexes

For a nation to be brave true and noble its women should be taught so first The destiny of a nation lies far more in the hands of women since within the house the power of the mother reigns supreme in many spheres and though they may be weak individually they are strong collectively The uneducated women are often themselves mere children in intellect with nothing to teach their little ones but fabulous legends and old world superstitions Since the imagination is very strong in early years the mother s teaching however foolish leaves an indelible impression stamped on children s minds The earthly rewards and punishment of worthy and unworthy men are to a great extent in the hands of women We must care for women who are the educators of the human race if we desire the new generation to accomplish its work The degeneration demoralisation and denaturalisation of our community is the direct result of the illiterate womanhood and their theoretical and practical fatalism and religious formalism National excellence depends upon the culture and discrimination of women

The spread of education among women is indispensable both for the sake of family hapiness and national progress There is a strong desire in both sexes for each other s comradeship The newly married husband too feels the craving for his wife s companionship in everything that concerns and interests him In the course of time he learns that due to unfavourable customs or lack of culture in his wife she is unfit to participate in all the phases of his life He gives up this idea in despair and tries to

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make friendship with women of other nations who seem better fitted to create interest in him

Our young men should determine to see the women of their community as more than the progenitors of children Women s duty is not only the prepetuation of the race but to be real Muslim mothers with the inheritance of bravery patience forbearance and love They should be the fittest preceptors and educators of their children The uneducated women have become through ages of neglect a prey to ignorance and superstitions and victims of men s selfishness The seclusion has undermined their health has made them an economic burden, has made their education difficult and has crammed narrowed and repressed their personality Those who oppose the education of women are not the friends of humanity but are wicked enemies of the human race at large wherever they may be

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# Marriage in Early Islam

*by*
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## Consent

The first question is whether a girl had the right to accept a proposal of marriage or refuse it Mohammad expressed the opinion that women should be consulted as to their choice of husbands and that if a virgin was too shy to speak her silence was to be taken as consent This silence may have been proof not of actual shyness but of absence of any disapproval of her husband and thus to have provided to a certain extent a safeguard against a union which was repulsive to women

There is mentioned in the traditions the case of a young woman who objected to her father s choice of husband and Mohammad revoked the marriage and allowed her to make her own choice The sequel of the tradition is of interest for the girl is reported as saying that she had no objection to the marriage but she wished women to understand that their fathers had no authority over their daughters affairs Here then is a definite attempt on the part of a young woman to depart from the customary subordination to her parents control on the question of marriage—an attempt which had Muhammad's approval and support In the same manner he revoked a marriage arranged for Zainab (bint Usman b Mazun) by her uncle Qudamah to Abdullah (b

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Umar) so that she might marry a suitor Shuba (b a Mughirah) who was more pleasing to her and her mother

There is evidence to show that Mohammad strongly disapproved of a widow being married to a man against her will This is demonstrated in the case of Khansa (bint Khudham) a Madinian widow, who was married by her father to a man whom she disliked She appealed to Mohammad who revoked the marriage and gave her control over her own affairs

## Dowry

It has been stated by W Robertson Smith that before the rise of Islam the dowry was paid to the wife s relatives or guardians Mohammad abolished this custom It is fairly clear from the Quranic ordinance that Muhammad adopted the point of view that the dowry was to be paid to the woman herself It is clearly stated that she was to receive the dowry and gifts before the marriage contract

## Adultery

It is probable that Mohammad employed the term *zina* to the very loose matrimonial bonds and consequent abuses thereof rather than to adultery in the strict sense of word Judging by its use in the Quran and the traditions, Mohammad seems to have applied it to any practice that weakened the unity of the family or to any type of promiscuous marriage and in general with reference to an attitude of moral laxity For instance one of the undertakings of the covenant between Mohammad and women of the Islamic community was that they should not commit *zina* Hind bint Utbah, Abu Sufyan s wife, reacted to this requirement by exclaiming, Can a woman free (hurrah) commit *zina*?" In other words

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a Meccan woman of high social status could not contract any type of marriage that was debasing, and hence the Meccan type of marriage could not be regarded as *zina* The above theory is further substantiated by the fact that people of Taif described themselves as a people who married among strangers and that *zina* was necessary to them This was in reply to Mohammad s prohibition of *zina* after the surrender of the town to him It is apparent from this remark that *zina* must have applied to some type of loose marriage they were accustomed to contract It may have been that a man contracted a permanent marriage with a woman of his own tribe and temporary marriages were arranged with women of other tribes Islam improved the status of marriage and did away with immoral customs

The covenant contained another undertaking on the part of the women was that they should not come with lies which have been forged between their arms and legs This also appears to have been an attack on the laxity exhibited in preserving the unity of the family rather than the actual practice of adultery It referred possibly to the custom of a divorced or widowed woman remarrying before the birth of her child by the first husband and the child being considered as belonging to the second husband

## Polygamy

Mohammad found himself face to face with rather a serious problem in regard to those Muhajirin who had emigrated to Madinah with their wives and children The battle of Badr had resulted in a success for Mohammad with comparatively few casualties but with his reversal at Uhud there had been considerable loss of life though it is true mostly amongst the Ansar It is quite evident from subsequent events that Mohammad was not to be

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deterred in his resolution to defeat the Meccans though, no doubt by this time he fully realized that this could not be accomplished without a severe struggle which would necessarily entail serious loss of life both to the Ansar and the Mahajirin The problem that presented itself was, how were the wives and children of those who were killed especially of the Muhajirin to be provided for In the first few years following the Hijrah there were no funds available from which pensions could be paid to the widows and children A further disability from which the Muhajirin women suffered was the fact that many of them were cut off from their families who would in the usual course of events have concerned themselves in looking after their interests and procuring a husband for them in the event of their widowhood

To these factors must be added that the very lax marriage bonds of that time did not guarantee any permanence of support to the widow It was not merely from a humanitarian point of view that Mohammad impressed upon his followers the line of conduct he expected them to adopt towards widows and children but the dire necessity of provision being made for them It was after the Battle of Uhud therefore that the greater of the Surat-un-Nisa was revealed in which polygamy was sanctioned and other important ordinances were introduced, making provision for the maintenance and protection of women and children The most important ordinance and the one which was to have the greatest influence in the development of the institution of marriage was that which permitted the Muslims to have a multiplicity of wives and if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you two three or four but if you fear you will not do justice (between them) then marry only one or what your right

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hand possesses Mohammad sought not only to prescribe to his community obligations towards widows and children but he himself set an example He had previously married Zainab bint Khuzaimah after her husband had been killed at Badr and he now married Um Salamah whose husband succumbed from the wounds he received at Uhud Um Salamah came from the clan of Makhzum of Quraish who for the most part were bitter enemies of Mohammad, so that she was in a somewhat isolated position Mohammad therefore married her

It must therefore be suggested that Mohammad by his sanction of polygamy was introducing a regularized type of polygamous marriage to meet the emergency of the time To comprehend fully the object he had in view this verse cannot be taken alone but must be considered in conjunction with his other ordinances relating to marriage and divorce He sought to replace the ill-defined marriage practices which provided no protection for the woman by a well-defined legal institution or more correctly by the foundation of such an institution This possibly was only one step towards a more ambitious goal to make the family the main common unit of his community in place of clan or tribe By his sanction of polygamy he was incorporating these superfluous women into the family life in preference to allowing them to act as a disintegrating factor as they had probably done in pre-Islamic times, by contracting temporary marriages with various members of the community

It must also be pointed out that he did not restrict the number of wives a man might marry but merely suggested as many as four This suggestion was probably based on the fact that he himself had four wives at the time and found that he was only able to satisfactorily maintain that number of women Later he found he could act with justice

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towards a greater number of women, who unfortunately had lost their husbands fighting for his cause or against it and he accepted the responsibility of maintaining them as his wives This absolves Mohammad from the accusation of not conforming to his own law

## Marriage Customs

An essential part of the wedding ceremonies was the wedding feast which was and is known as the *Walimah* It was usual for the feast to be provided by the bridegroom It is likely that music had a place in marriage ceremonies The bride was led to the bridegroom in a procession and the following refrain was chanted We come to you we come to you so greet us and we shall greet you" All this gave publicity to the function of the marriage

## Institution of the Hijab

Mohammad instructed his wives not to marry again after his death, not to consider themselves as other women nor to be too complaisant in their speech but to remain quietly in their homes and not go forth in public decked out as the women of Jahiliyya (pre-Islamic times) were wont to do He also gave his wives the title of Mothers of the Believers

Women at Medina were of an independent spirit and freely mixed with men Mohammad wanted to raise the status of his wives in society as mothers of the believers and wanted them to live a more secluded life devoting themselves to their spiritual duties He, therefore made it known to his community that henceforward his wives would be secluded from them and that there would not in future be the easy access to them which had hitherto been the custom

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It is possible that these innovations were the cause of the disagreement between Mohammad and his wives and resulted in a choice being given by him to the type of life they proposed to lead It therefore, appears that this ordinance was in the form of an ultimatum to his wives that he wished them to adopt a mode of life that would give them a special status in the community This disposes of the story of the discovery of Mariah the coptic slave girl by Hafsa as the cause of the breach between Mohammad and his wives which occasioned him to withdraw himself for a month

Just as the men of the community took Muhammad as their model so the women looked to his wives as an example of the right mode of living and on this account adopted the practice of seclusion On the other hand it may have been that owing to the Arab conquests the women probably came in contact with foreign people who practised the custom of seclusion and veiling The influx of wealth after the conquests and the increase of the slave population placed the original Arab women as well as the men on a higher social level and it was possibly felt that the wearing of the veil and seclusion were more compatible with their changed status

## Dissolution of Marriage Ties

The fact that the Quran contains a number of ordinances on the subject of the dissolution of marriage ties, shows that Mohammad must have given considerable thought and time to the subject These ordinances resulted in a number of changes which may be said to have constituted a reform of the methods employed in pre-Islamic times for the dissolution of marriages

A Muslim woman can obtain a divorce from her husband She asks her husband to free her and she

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on her part, returns to him the dowry and other gifts she may have received from him This form of divorce is called *Khula* and the term is derived from the root which means to cast off one's clothes and is therefore, rather aptly defined by Robertson Smith as divesture Habibah (bint Sahl) of the Bani Malik (b an-Najjar) was married to Thabit (b Qais b Shammas) of the Bani Harith (b al-Khazraj) She went to Mohammad and complained that she and her husband could not agree so Mohammad ordered her to return to Thabit all that she had received from him Having done this she went back to live with her own clan This form of divorce is still legal to-day

## Inheritance

The Quranic ordinances entitle a woman to inherit from her male and female relatives both by consanguinity and affinity receiving from them a specified share which varies with the circumstances Al-Baidawi states that this was an innovation on the part of Mohammad

Muslim women can hold property and can deal with it unhindered by their relations

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# Strenuous Life

The poet Iqbal was a great believer in a life of action He deprecated mere theorising which weakens the personality and makes it unfit for action. According to Har Dayal M A one of the causes of the decline of the Hindu race was its love of theorising and holding action in light esteem According to the Quran on the Day of Judgment we shall be judged by our actions and in this world also God rewards individuals and nations according to their actions Hateful it is to God that you say things which you do not do says the Quran Those whose actions will be great will enjoy their reward in Paradise and those whose actions will be worthless will suffer Hell ' says the Quran at another place *Wama tujzuna illa ma kuntum tamulun* (and ye shall not be rewarded except for ye do) is the verdict of the Quran Of course the Quran insists on sincerity of heart and condemns hypocrisy

The whole history shows that it is the brave industrious and intelligent nations that win in the struggle for existence The slothful the timid and the foolish go to the wall Theodore Roosevelt, then President of the United States, praiseda strenuous life at the Hamilton Club at Chicago in 1899 in the following terms —

I wish to preach not the doctrine of ignoble ease but the doctrine of the strenuous life the life of toil and effort of labour and strife, to preach that highest form of success which comes not to the man who desires mere easy peace but to the man who

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does not shrink from danger from hardship or from bitter toil, and who out of these wins the splendid ultimate triumph

A life of ignoble ease a life of that peace which springs merely from lack either of desire or of power to strive after great things is as little worthy of a nation as of an individual I ask only that what every self-respecting American demands from himself and from his sons shall be demanded of the American nation as a whole Who among you would teach your boys that ease that peace is to be the first consideration in your eyes—to be the ultimate goal after which they strive? You men of Chicago have made this city great you men of Illinois have done your share and more than your share in making America great because you neither preach nor practise such a doctrine You work yourselves and you bring up your sons to work If you are rich and are worth your salt you will teach your sons that though they may have leisure it is not to be spent in idleness for wisely used leisure merely means that those who possess it being free from the necessity of working for their livelihood are all the more bound to carry on some kind of non-remunerative work in science in letters in art in exploration in historical research—work of the type we most need in this country the successful carrying out of which reflects most honour upon the nation

We do not admire the man of timid peace We admire the man who embodies victorious effort the man who never wrongs his neighbour who is prompt to help a friend but who has those virile qualities necessary to win in the stern strife of actual life It is hard to fail but it is worse never to have tried to succeed In this life we get nothing save by effort Freedom from effort in the present, merely means that there has been stored up effort in

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the past A man can be freed from the necessity of work only by the fact that he or his fathers before him have worked to good purpose If the freedom thus purchased is used aright and the man still does actual work though of a different kind, whether as a writer or a general whether in the field of politics or in the field of exploration and adventure, he shows he deserves his good fortune But if he treats the period of freedom from the need of actual labour as a period not of preparation but of mere enjoyment he shows that he is merely a cumberer on the earth s surface and he surely unfits himself to hold his own with his fellows if the need to do so should again arise A mere life of ease is not in the end a satisfactory life and above all it is a life which ultimately unfits those who follow it for serious work in the world

As it is with the individual so it is w th the nation It is a base untruth to say that happy is the nation that has no history Thrice happy is the nation that has a glorious history Far better it is to dare mighty things to win glorious triumphs even though checked by failure, than to take rank with those poor spirits who neither enjoy much nor suffer much because they live in the grey twilight that knows neither victory nor defeat

If we are to be a really great people we must strive in good faith to play a great part in the world We cannot avoid meeting great issues All that we can determine for ourselves is whether we shall meet them well or ill

The timid man, the lazy man the man who distrusts his country, the overcivilized man, who has lost the great fighting, masterful virtues, the ignorant man and the man of dull mind, whose soul is incapable of feeling the mighty lift that thrills stern men with empires in their brains"—all these of course

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shrink from seeing the nation undertake its new duties These are the men who fear the strenuous life who fear the only national life which is really worth leading They believe in that cloistered life which saps the hardy virtues in a nation, as it saps them in the individual or else they are wedded to that base spirit of gain or greed which recognizes in commercialism the be-all and end-all of national life instead of realizing that though an indispensable element it is after all but one of the many elements that go to make up the true national greatness No country can long endure if its foundations are not laid deep in the material prosperity which comes from thrift from business energy and enterprise from hard unsparing effort in the fields of industrial activity but neither was any nation ever yet truly great if it relied upon material prosperity alone All honour must be paid to the architects of our material prosperity to the great captains of industry who have built our factories and our railroads, to the strong men who toil for wealth with brain or hand for great is the debt of the nation to these and their kind But our debt is yet greater to the men whose highest type is to be found in a statesman like Lincoln a soldier like Grant They showed by their lives that they recognized the law of work, the law of strife they toiled to build a competence for themselves and those dependent upon them but they recognized that there were yet other and even loftier duties—duties to the nation and duties to the race

We cannot sit huddled within our own borders and avow ourselves merely an assemblage of well-to-do hucksters who care nothing for what happens beyond England's rule in India and Egypt has been of great benefit to England, for it has trained up generations of men accustomed to look at the larger and loftier side of public life It has been of even

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greater benefit to India and Egypt And finally and most of all it has advanced the cause of civilization

I preach to you then my countrymen that our country calls not for the life of ease but for the life of strenuous endeavour The twentieth century looms before us big with the fate of many nations If we stand idly by and if we seek merely swollen slothful ease and ignoble peace if we shrink from the hard contests where men must win at hazard of their lives and at the risk of all they hold dear then bolder and stronger peoples will pass us by and will win for themselves the domination of the world Let us therefore boldly face the life of strife resolute to do our duty well and manfully resolute to uphold righteousness by deed and by word resolute to be both honest and brave to serve high ideals yet to use practical methods Above all let us shrink from no strife moral or physical within or without the nation provided we are certain that the strife is justified for it is only through strife through hard and dangerous endeavour that we shall ultimately win the goal of true national greatness

The great French statesman Georges Jaques Danton remarked To conquer we need audacity still more audacity and always audacity! And France will be saved! (Pour les vaincre il nous faut de l audace encore de l audace toujours de l audace et la France est sauve)

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# Opinion of Great Men about Mohammad and Quran

## SIR RADKRISHANAN

**( East and West in Religion** London 1933)

We cannot deny that the conception of brotherhood in Islam transcends all barriers of race and nationality a feature which does not characterize any other religion

## DRAPER

**( History of the Intellectual Development of Europe )**

Of all men Mohammad has exercised the greatest influence upon the human race

## M N ROY

**( Historical Role of Islam )**

Learning from the Muslims Europe became the leader of modern civilisation Even to-day her best sons are not ashamed of the past indebtedness Unfortunately India could not be fully benefitted by the heritage of Islamic culture because she did not deserve the distinction Now in the throes of a belated Renaissance Indians both Hindus and Muslims could profitably draw inspiration from that memorable chapter of human history (the Historical Role of Islam)

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## SIR THOMAS ARNOLD

On the Pilgrimage of Mecca Islam ordains a yearly gathering of believers of all nations and languages brought together from all parts of the world to pray in that sacred place towards which their faces are set in every hour of private worship in their distant homes No touch of religious genius could have conceived a better expedient for impressing on the minds of the faithful a sense of their common life and of their brotherhood in the bonds of faith Here in a supreme act of common worship the Negro of the West coast of Africa meets the Chinaman from the distant East the courtly and polished Ottoman recognizing his brother Muslim in the wild islander from the farthest end of the Malayan Sea At the same time throughout the whole Mohammadan world the hearts of the believers are lifted up in sympathy with their more fortunate brethren gathered together in the Sacred City as in their own homes they celebrate the festival of Id ul-Azha

Whatever be the race colour or antecedents of the worshipper he is received into the brotherhood of the believers and takes his place as an equal among equals Islam is a great political power whose effects the world will feel more and more in proportion as the ends of the earth are brought closer and closer together

Islam which claims the allegiance of seven hundred million souls *is the only solution for all the ills of the world* This is no idle boast on my part Events are proving it Every thoughtful observer of what is going on in Western Asia and in Africa can appreciate its truth For it is in Islam only that the idea of a real material league of nations has been approached in the right and practicable way

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## PROF SNOUCK HURGRONJE

**(" The Moslem World of To-day London 1926)**

The ideal of a league of Human Races has indeed been approached by Islam more nearly than by any other for the league of nations founded on the basis of Mohammad s religion takes the principle of the equality of all human races so seriously as to put other communities to shame

## MAJOR A G LEONARD

**( Islam Her Moral and Spiritual Value )**

If ever a man on this earth found God it ever a man devoted his life to God s service with a good and great motive it is certain that the Prophet of Arabia is that man

The Quran was the immediate consequence of his concentration and communion with Nature and the God of Nature Islam the natural result

Mohammad was not only the greatest but the truest man that humanity has ever produced

Not only an average Muslim is fervid and in dowright earnest but he is above all constant, faithful to and consistent in the principles of his creed There is a true and real brotherhood in Islam which contrasts very favourably with the professed brotherhood of Christendom

## E E KELLET

**( 'A Short History of Religions London, 1933)**

There is no more astonishing career in history than that of the Founder of Islam and scarcely any man has more profoundly influenced the destinies of the world He was of course favoured by circumstances, but he knew how to turn them to his purposes, and he faced adversity with the determination

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to wring success out of failure While he could not have succeeded in another place or at another time it is tolerably certain that no one could have succeeded at all

## STANLEY LANE-POOLE

There is something so tender and womanly and withal so heroic about Mohammad that one is in peril of finding the judgment unconsciously blinded by the feeling of reverence and well-nigh love that such a nature inspires He who standing alone braved for years the hatred of his people is the same who was never the first to withdraw his hand from another s clasp the beloved of children who never passed a group of little ones without a smile from his wonderful eyes and a kind word for them sounding all the kinder in that sweet-toned voice The frank friendship the noble generosity the dauntless courage and hope of the man all tend to melt criticism into admiration

He was an enthusiast in that noblest sense when enthusiasm becomes the salt of the earth the one thing that keeps men from rotting whilst they live He was an enthusiast when enthusiasm was the one thing needed to set the world aflame And his enthusiasm was noble for a noble cause He was one of those happy few who have attained the supreme joy of making one great truth their very life spring He brought his tidings to his people with a grand dignity sprung from the consciousness of his high office together with a most sweet humility whose roots lay in the knowledge of his own weakness

## BRIFFAULT

### ( Making of Humanity )

Roger Bacon learned Arabic and Arabic Science

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Neither Roger Bacon nor his later namesake has any title to be credited with having introduced the experimental method Roger Bacon was no more than one of the apostles of Muslim science and method to Christian Europe and he never wearied of declaring that knowledge of Arabic and Arabic Science was for his contemporaries the only way to true knowledge Discussions as to who was the originator of the experimental method are part of the colossal misrepresentation of the origins of European civilization The experimental method of Arabs was by Bacon s time widespread and eagerly cultivated throughout Europe

Science is the most momentous contribution of Arab civilization to the modern world but its fruits were slow in ripening It was not science only which brought Europe back to life Other and manifold influences from the civilization of Islam communicated its first glow to European life

For although there is not a single aspect of European growth in which the decisive influence of Islamic culture is not traceable, nowhere is it so clear and momentous as in the genesis of that power which constitutes the permanent distinctive force of the modern world and the supreme source of its victory—natural science and the scientific spirit

Science owes its very existence to Arab culture The ancient world was pre-scientific The Greeks systematized generalized and theorized but the patient ways of investigation the accumulation of positive knowledge, the minute methods of science detailed and prolonged observation and experimental inquiry were altogether alien to the Greek temperament What we call science arose in Europe as a result of a new spirit of inquiry of new methods of investigation of the method of experiment observation measurement, of the development of Mathe-

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matics in a form unknown to the Greeks That spirit and those methods were introduced into the European world by the Arabs

## EARNEST RENAN

### ( Averroes and Averroism )

The taste for science and literature by the tenth century established in this privileged corner of the world (*i e* Muslim Spain) a toleration of which modern times hardly offer us an example Christians Jews and Mussalmans spoke the same tongue sang the same songs participated in the same literary and scientific studies All the barriers which separated the various people were effaced and all worked with one accord in the work of a common civilization The Mosques of Cordova where the students could be counted by thousands, became the active centres of philosophical and scientific studies

## THOMAS CARLYLE

Mohammad was a man of truth and fidelity, true in what he did in what he spoke, in what he thought he always meant something a man rather taciturn in speech silent when there was nothing to be said but pertinent wise sincere when he did speak always throwing light on the matter

## SIR WILLIAM MUIR

### ( Life of Mohammad )

In so short a period Mecca had by this wonderful movement (Islam) been rent into two factions which unmindful of the old landmarks of tribe and family had arrayed themselves in deadly opposition one against the other The believers bore persecution with a patient and tolerant spirit and though it

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was their wisdom to do so, the credit of a magnanimous forbearance may be freely accorded to them One hundred men and women rather than abjure their precious faith had abandoned home and sought refuge till the storm should be overpast in Abyssinian exile And now again a large number with the Prophet himself were emigrating from their fondly loved city with its sacred Temple to them the holiest spot on earth and fleeing to Medina There the same marvellous charm had within two or three years been preparing for them a brotherhood ready to defend the Prophet and his followers with their blood Jewish truth had long sounded in the ears of the men of Medina but it was not until they heard the spirit-stirring strains of the Arabian Prophet that they too awoke from slumber and sprang suddenly into a new and earnest life

## EMILE DERMENGHEM

### ( Life of Mohammad London 1930)

Mohammad s sincerity cannot be questioned His whole life proves that he believed profoundly in his mission and that he accepted it heroically as a burden of which he was to bear the heaviest portion His creative ability and the vastness of his genius his great intelligence his sense of the practical his will his prudence his self-control and his activity—in short the life he led—make it impossible to take this inspired mystic for a visionary epileptic

He never for an instant asked himself whether his chances of convincing people would not be greater if he adjusted his words to the mentality of his audience It was certainly not with soft words that he made converts but presented his brilliant message in all its vigour simple and sharp as the edge of a sword The theories of epilepsy auto-

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suggestion or an excited imagination elaborated by psychiatrists do not take into account the camp life of the desert and the ingenuity required to retain a place as a simple chief of a band of Bedouins In the course of ten years Mohammad sent forth forty expeditions This man who when he is represented as an adroit impostor is often described as an epileptic visionary personally took part in thirty campaigns and directed ten battles not to mention the difficult negotiations he had to undertake We know what qualities are required to support an expedition in Arabia The physical endurance the perseverance, the untiring diplomacy that must form part of the nature of every Arabian chief whose power is always unstable depends upon his ability to dominate personally In this difficult and exhausing art Mohammad excelled

## J C ARCHER

### ( Mystical Elements in Mohammad

London 1924)

Great man that Mohammad was the full story of his life and work is not yet told The outer facts are very generally—and one may say, fairly accurately—known Our knowledge of the inner state however, leaves much to be desired

We see in Mohammad a many-sided personality, one to whom many different types of men might appeal, and one to whom a diverse have appealed It is not surprising that interpretations of him vary Extremists have found their roots in him for example the faqir the hermit the dervish and the sufi who have taken their attitude of utter dependence upon God But Mohammad was a practical Prophet He had ends in view which demanded strength both of body and of spirit He put his confidence in God but did not neglect to tie the

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camel s leg He lamented the dishonesty of his time the indifference of his people to spiritual values but he did not recommend as a cure for all this the denial of the world entirely The dust of the actual covered the way he trod and prudence was a constant companion on the journey That he nevertheless did have so large and so effective a programme of reform for this world is a matter of continuing wonder and admiration not to be explained by any casual theory of the abnormal

Mohammad was an expert in things mystical who could after all occupy himself with the details of life without ignoring or losing the invisible world Indeed his administration of worldly affairs and the enduring success of his earthly mission were linked up with his insight into the invisible

## MARMADUKE PICKTHAL

Listen to the answer which a follower of the Holy Prophet when put to extreme torture gave his persecutors They asked him Don t you now wish Mohammad was in your place ? Amidst his pain the sufferer cried out I would not wish to be with my family with my children and my wealth on the condition that Mohammad was only to be pricked with a thorn This is the accent of a personal love and the same note of personal affection is evident in all the hundreds of reports concerning him.

## BERTRAND RUSSELL

Throughout the Middle Ages the Western civilization was not in fact the best in existence Both the Mohammedans and the Chinese were superior to the West In China Budhism was peaceably accepted and allowed to exist along with Confucianism in the Mohammedan world Christians

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and Jews were not molested so long as they paid the tribute but throughout Christiandom death was the usual penalty for even the smallest devitation from orthodoxy

## Mr PREM CHAND BHASIN

### ( Tribune " dated 29th August 1944)

The Muslims say their prayers in the shape of *Nimaz* and on *Id* day you will find all Muslims throughout the world saying the same prayer in the same fashion at the same time This sight of a huge congregation makes the youths enthusiastic and creates national feelings

We Hindus have no common prayer and if one can be compiled for use of all Hindus in my humble opinion such an effort will be the foundation-stone for building the structure of Hindu nation

## DeLACY O LEARY D D

### (Lecturer in Bristol University)

History makes it clear that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races, is one of the most fantasticallv absurd myths that historians have ever repeated

It is nonsense to talk of Mohammad pandering to the sensuality of his adherents by allowing a low morality the standard he set was relatively a high one There is nothing in Islam which directly insists on plurality of wives or acts an as incentive to divorce it is merely that the law permits and contents itself with placing some restrictions on the absolute freedom which the husband enjoyed in pre-Islamic times In fact new Testament contains no command which restricts a man to one wife but only expresses a preference for the husband of one

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wife in the case of a person appointed to the office of Bishop (I Tim iii 1 2)

## PROFESSOR RAM DEV B A

### (Editor Vedic Magazine)

It is wrong to say that Islam was spread with the sword It is an established fact that sword was never used for the propagation of Islam

If a religion can be spread with sword let some one come forward and do so to-day

## EDITOR SAT UPDESH ' LAHORE

It is said that Islam was spread by means of sword but we cannot agree with this view because whatever is forcibly propagated is speedily lost

Had the propagation of Islam been through compulsion there would not have been any trace of it to-day But no it is not so On the other hand we see that Islam is progressing day by day Why is it so ? Because the founder of Islam had spiritual power within him He was all love for mankind in him the sacred passions of love and mercy were at work all the time The righteous thoughts guided him

## ' SIR P C ROY

It is the peculiar privilege of Islam that it makes no difference between man and man It was this equality and brotherhood and not the sword of iron which attracted many Hindus to Islam

## MUNSHI PREM CHAND M A

It is not true that Islam was spread by sword No religion can be propagated by sword If any such means are adopted to spread any religion, that

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religion will not survive long The real cause of the spread of Islam in India was the tyranny of caste Hindus over the untouchables and depressed classes The Budhists in their glorious days tried to remove the caste distinctions and they succeeded to some extent With the downfall of Budhism and the revival of Hinduism the old tyranny of high castes began afresh The high caste Hindus began to adopt measures for dominating the low castes and the latter who had to a certain extent enjoyed equal rights during Budhist regime refused to surrender their newly acquired rights They no longer regarded themselves as in any way inferior to caste Hindus A struggle ensued

At this time Islam appeared in India with its new principle of equality and universal brotherhood Islam recognises no distinction between rich and poor high born or low born The moment a low caste Hindu embraced Islam he ceased to be impure and untouchable He could enter mosque and pray with any other Muslim He could dine at the same table with a Syed Muslim It raised him in the estimation of high caste Hindus who before his conversion would not condescend to mix with him A Muslim would freely shake hands and associate with any one He would not bother himself about anybody s caste birth or parentage Islam teaches that all Muslims are brothers and equal Muslims received the untouchables with open arms Village after village joined the fold of Islam In those villages where the oppression of the caste Hindus was greatest Islam spread with greatest rapidity Kashmir Assam Eastern Bengal became Muslim Even today the untouchables revere Muslim saints and observe Moharram ceremonies They look upon the Muslims not as aliens but as believers It is a pity that even to-day the caste Hindus cannot change their mentality

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Islam never spread by sword It spread because it taught that all persons are equal It is necessary that we should forget the falsely written history books Muslims whom we regard as aliens are really the deliverers of mankind

## HON BLE SIR CHHOTU RAM
## B A LL B M L A
### (Minister Punjab Government)

Hindu-Muslim misunderstandings are largely due to inaccurate history books written by ill-informed and interested persons and full of distortions and misrepresentations The chief object of these books appear to be to increase Hindu-Muslim differences

In the days of Muslim Rule in India general amity prevailed between Hindus and Muslims How Sher Shah protected a Hindu queen who ruled over a State in the Punjab known as Chitot, from her enemies on her appealing to him to help her as a brother is worth recalling as an example of the spirit of those times Sher Shah with his army was engaged in a war in Multan The enemies of the Rani having besieged her state she sent word to Sher Shah declaring herself as his sister and asking for his help against her enemies Thereupon Sher Shah delighted at being called her brother by a Hindu Rani repaired immediately with his army to Chitot put her enemies to rout, and thus saved her and Chitot

## RALPH WALDO EMERSON

Every great and commanding movement in the annals of the world is the triumph of some enthusiasm The victories of the Arabs after Prophet Mohammad who in a few years, from a small beginning, establish-

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ed a larger empire than that of Rome is an example The ill-clad Bedouin horsed on an idea was found an over-match for a troop of Roman cavalry The women fought like men and conquered the Roman men They were miserably equipped miserably fed They were temperance troops There was neither brandy nor flesh needed to feed them They conquered Asia and Africa and Spain, on barley

## FREDRICK IVES CARPENTER

### (Emerson and Asia Harvard University Press 1930)

Mohammad certainly was sincere and serious in his belief that he was a divinely inspired Prophet and this belief formed the foundation of Islam Mohammad s intense seriousness was typical Those who were capable of the most absolute belief in God and in Mohammad as the Prophet of God were the best Mohammadans Most important of all this Mohammedan belief was not a vague and empty thing It led to practical results If knowledge said Ali the Caliph calleth unto practice well if not it goeth away

## REV G MARGOLIONTH

The Quran admittedly occupies an important position among the great religious books of the world Though the youngest of the epoch-making works belonging to this class of literature, it yields to hardly any in the wonderful effect which it has produced among large masses of men It has created an all but new phase of human thought and a fresh type of character

The wonderful reforms effected and extraordinary successes achieved by Islam are not only the events of the past, but it is doing the same now in Africa

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## MUNGO PARK

The beverages of the pagan negroes are beer and wead of which they frequently drink in excess The Mohammedan converts drink nothing but water

## MR JIWAN LAL KARUR BAR-AT-LAW

In England it was only in 1871 or thereabout that women were granted rights of property whereas Islam gave them these rights thirteen centuries ago

## MR HOMI J RUSTOMJI BAR-AT-LAW

The Prophet of Islam was the only man who removed the distinctions between the high and the low and taught the lessons of true equality to mankind He was a guide to mankind in all walks of life Among kings he was greater than a king and among humble floks he was the humblest of the humble The equality taught by Islam is not to be found, as far as I know in other religions

## DEWAN BAHADUR S P SINGHA, M L A

### (Christian Leader of Punjab)

The Prophet of Islam was a great statesman and the most successful of leaders The Quran speaks highly of Jesus Christ therefore as a Christian I am bound to honour the Prophet of Islam When a deputation of Christians visited the Holy Prophet he offered them the sanctuary of his mosque for saying their prayers The Christian churches always enjoyed full protection under the Muslim Caliphs The Holy Prophet's example of tolerance can effect miracles in this country

## SIR EDWIN ARNOLD M A K C I E, C S I

The soul of Islam is its declaration of the unity of God its heart is the inculcation of obedience to His laws

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## SIR CHARLES EDWARD ARCHIBALD HAMILTON

There is no religion which is no maligned by the ignorant as is Islam yet if people only knew it is the only true solution for the problems of socialism inasmuch as it is the religion of the strong for the weak of the rich for the poor

Islam teaches the inherent sinlessness of man It teaches that man and woman came from the same essence possess the same soul and have been equipped with equal capabilities for intellectual spiritual and moral attainments

I do not think I need say much about the Universal Brotherhood of man in Islam It is a recognized fact

## LAWTON

The achievements of Muslim faith enjoy, I maintain a definite superiority in proof of which may be cited Muslim abstinence sense of fraternity condemnation of usury and recognition of Prophets other than its own Its quality may be summed up by saying that it takes man as he is and while it does not pretend to make a god out of him seeks to regulate his conduct so that at least he shall become a good neighbour

## HUNTER

### ( ' Our Indian Mussalmans, p 179)

It is one of the glories of Islam that its temples are not made with hands and that its ceremonies can be performed anywhere upon God s earth or under His Heaven

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## JOHNSON

### ( Oriental Religions )

Mohammad s thoroughly democratic conception of the divine Government the universality of his religious ideal his simple humanity all affiliate him with the modern world

## CLARKE

### ( Three Great Religions ' chap 1)

It is the distinctive characteristic of Islam as taught by Mohammad that it combines within itself the grandest and the most prominent features in all religions compatible with the reason and moral intuition of man It is not merely a system of posit ve moral rules based on a true conception of human progress but it is also the establishment of certain principles the enforcement of certain dispositions the cultivation of a certain temper of mind which the conscience is to apply to the ever-varying exigencies of time and place

## VON KRAMMER

The harem is a sanctuary it is prohibited to strangers not because women are considered unworthy of confidence but on account of the sacredness with which custom and manners invest them The degree of reverence which is accorded to women among Muhammadan communities is a matter capable of the clearest demonstration

## BOSWORTH SMITH

By his severe laws at first and by the strong moral sentiments aroused by these laws afterwards Mohammad has succeeded, down to this very day in freeing Mohammedan countries from the disgrace

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of female professional outcasts who live by their misery

## MARSDEN

The Arab settlers in Java never observed the custom of purdah and the Javanees Muslim women enjoy the same amount of freedom as their Dutch sisters

## GOBINEAU

### (Les Religions et les Philosophies dans l Asie Centrale)

No religion is more tolerant than Islam to the followers of other creeds

## QELSNER

### (Des Effects de la Religion de Mohammad)

Wherever the Muslims entered a change came over the countries order took the place of lawlessness and peace and plenty smiled on the land As war was not the privileged profession of one caste so labour was not the mark of degradation to another The pursuit of agriculture was as popular with all classes as the pursuit of arms

## DEUTSCH

The Quran is a book by the aid of which the Arabs conquered a world greater than that of Alexander the Great greater than that of Rome in as many tens of years as the latter had wanted hundreds to accomplish her conquests by the aid of which they came to Europe as kings to hold up the light to humanity while darkness lay around to raise up the wisdom and knowledge of Hellas from the dead to teach philosophy, medicine astro-

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nomy and the golden art of song to the West as to the East to stand at the cradle of modern science and to make us late comers for ever to weep over the day when Granada fell

## SEDILOT

What is attributed to the ancient civilisation of China by the Europeans is only a borrowed light from Moslems

## STEPHEN LEACOCK

The revival of learning in Europe resuscitated Greek a study forgotten by all but the Arabs

Contact with the Arabs revealed a system of decimal rotation that made arithmetic a reality and algebra a power We have fallen heirs to the wonderful ingenuity of what we call Arabic notation In reality the Hindus started it but the Arabs made it plainer still by writing into it a cipher or zero to mark a blank space We learn it so early in life that we don t appreciate it

## RODWELL

Muhammad s career is a wonderful instance of the force and life that resides in him who possesses an intense Faith in God and in the unseen world He will always be regarded as one of those who have had that influence over the faith morals and whole earthly life of their fellow men which none but a great man ever did or can exercise and whose efforts to propagate a great verity will prosper

It must also be acknowledged that the Koran deserves the highest praise for its conceptions of Divine nature, in reference to the attributes of Power, Knowledge and Universal Providence and

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Unity—that its belief and trust in the one God of Heaven and Earth is deep and fervent

## BOSWORTH SMITH

Muhammad inculcates hope in adversity and humility in success on the ground that there is a supreme Ruler who never leaves the helm who knows what is really best for man when man himself does not and whose supreme will and power when He asserts them cannot be crossed by the efforts of the creatures of His hand But this is not the only side of his teaching He asserts that man is a free agent free to refuse or to accept the Divine message responsible for his acts and therefore deserving now of punishment now of reward The future in fact is in his own hands and Muhammad incessantly urges him to use his opportunities Ali the most saintly of all Mussalmans pronounces those who say the will is not free to be heretics

A Mussalman first and a Turk an Afghan or an Arab afterwards is no mere formula or figure of speech with that vast assemblage of peoples and of tongues to whom the Prophet of Arabia by teaching them to worship the one true God has given a bond of union stronger than any tie of blood or nation

Muhammad to the end of his life claimed for himself that title only with which he had begun and which the highest philosophy and the truest Christianity will one day, I ventute to believe agree in yielding to him that of a Prophet a very Prophet of God

## J W H STOBART

The duty of helping the poor of relieving the needy traveller, and of doing justice to the orphan,

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is insisted on in Islam The love and honour due to parents from their children the performance of covenants and the use of just weights form part of the believer s duty Liberality is commended profuseness condemned The Prophet points out how at the end of the world our words, or thoughts nay the very use of our eye sight will be brought into account and he states how desirable it is for the true believer to love God to pray to Him, and to walk humbly in His sight

## MAJOR ARTHUR GLYN LEONARD

Islam is a profound and true cult which strives to uplift its votaries from the depths of human darkness upwards into the higher realm of Light and Truth Islam is a creed of practice not theory By practice it was formed On practise it lived It was because Mohammad practised what he preached that the small seed of his original idea blossomed at last into the great banyan tree of existence

In every clime and under a variety of conditions I have been in touch with Moslems of all classes and shades and have always found them animated by the same spirit—for race or colour makes no difference to the spirit of Islam Always consistent and devout always God fearing and sincere as regards their faith Afghan Arab Baluchi Hindustani Somali Turk Egyptian Hadendowa, Berber Senegalese Fulani Hause Yoruba Mandingo Malay, I have found them in the main Islamic to the core In peace or in war in camp and cantonment working and fighting with or against them, my experience of their moral consistency and spiritual stamina has been the same

Brave to a fault endowed with reckless courage fearless and contemptuous of death, their fidelity to their Faith belief in the greatness of Mohammad

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and their veneration of God is something that once it is rightly understood can only be respected and appreciated as its true value For my part, seeing as I have their splendid heroism in their own cause, and their touching devotion to those whose salt they have eaten my feeling towards them is not only one of unmixed admiration and respect but also of deep esteem and regard Such men are worthy of Islam as Islam indeed is worthy of them Only the soul the moral and spiritual essence of Islam could have made them what they are could have turned out of the dregs of barbarism a human material so splendid

## TIRUMAL RAO RAPOLE B A LL B

The unity of mankind was boldly put forward in Islam at a time and in a country where the accident of birth had come to be regarded a a passport to enable the so-called high-class people of Arabia to ill treat women slaves and foreigners The holy Quran proclaiming the Unity of all Mankind changed the Arabs into a nation of men respecting women setting slave free and treating foreigners with respect and fairness The followers of other religions such as Christianity and Hinduism may learn the noble lesson from the admirable example set by the great Prophet and his immediate followers

Of all religions of the world Islam alone the youngest has boldly and clearly declared woman as the equal of man making the Muslim marriage a simple contract between two individuals who have reached the age of majority A Muslim marriage ceremony is a simple inexpensive and straightforward affair It is a contract between man and woman made before two witnesses and before God They are to be partners in life, and either of them

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is given the right to dissolve the contract when all efforts to continue the married life have failed

Woman has also the same religious status as man she has got to say prayers, to fast to give alms and to recite the same Quranic text expressing the acceptance of God and His Prophet And in view of her special function in the creation of man s body man is enjoined to honour and respect her and be careful in protecting her and giving her all the comfort due to her trying position in domestic life Economically she is made an independent member of the family by fixing her definite share in her husband s and her father s property apart from the stipulated dower which in Islam the husband has to give her as a compulsory part of the marriage contract Thus she is made economically independent of her partner in married life and of her father whether she is married or unmarried and if she so choses she can be independent in her pecuniary dealings

## STANLEY LANE-POOLE

This doctrine of one supreme God to whose will it is the duty of every man to surrender himself is the kernel of Islam the truth for which Mohammad lived and suffered and triumphed But it was no new teaching as he himself was constantly saying He was only the last of the revelations Many prophets--Abraham Moses Christ had taught the same faith before but people hearkened little to their words So Mohammad was sent not different from them only a messenger yet the last and the greatest of them the seal of prophecy the most excellent of the creation of God

## THOMAS CARLYLE

God has made many revelations but this man (Mohammad) too has not God made him the latest

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and the newest of all? The inspiration of the Almighty giveth him understanding we must listen before all to him To kindle the world the world s Maker had ordered it so A man of truth and fidelity, true in what he did in what he spoke and thought

A man rather taciturn in speech silent when there was nothing to be said but pertinent wise sincere, when he did speak always throwing light on the matter Through life we find him to have been regarded as an altogether solid brotherly genuine man A serious sincere character yet amiable cordial companionable jocose even A spontaneous, passionate yet just true-meaning man!

## S COLOSIO

### (Contribution a l etude d Ibn Khaldoun, 1914)

The great Muslim Historian (Ibn Khaldoun) was able to discover in the Middle Ages the principles of social justice and political economy before Considerant Marx and Baconine Ibn Khaldoun was an original economist who understood the principle of political economy and applied it with intelligence and skill long before it was known to Western research If the theories of Ibn Khaldoun about the complex life of society place him foremost among the philosophers of History his comprehension of the part played by labour property and wages places him foremost among the masters of modern Economy

## N SCHMIDT

### (Historian, Sociologist and Philosopher, 1930)

Ibn Khaldoun s title to enduring fame, however, does not rest on his History It is bound up with the remarkable product of his pen the Prolegomena

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to his History Here his genius reveals itself in its full splendour Here he scatters with lavish hands the ripe fruits of his reflection on the course of human history

## HAR DAYAL M A Ph D

Hazrat Muhammad the Prophet of Islam (A D 570-632) was a very great man His honesty and probity as a poor young man earned him the social title of the Just (al-Ameen)

His immense contribution to civilization remains an outstanding and astounding Fact of History, however we may judge it

The character of this Teacher is a precious heritage for Humanism We can learn from his inspiring example He was always very abstemious in his habits and contented himself with simple food clothes and lodging He was entirely free from avarice He risked his life for his faith and had to flee from his native town Rightly do the Muslims date their history from that night when Muhammad and Abu-Bekr hid in the cave on the way from Mecca to Medina The Prophet was an exemplar of patience and forbearance to the proud hot-tempered Arabs His sweet patience was indeed his greatest virtue His boundless charity and generosity to all flowed from his unworldly heart like a fountain in the Arabian desert His greatness may be judged by the heroism and enthusiasm of his immediate disciples and the unquenchable vitality of his Movement after so many centuries

Islam is essentially simple and democratic in spirit It discourages excessive subservience in the relations of the rich and the poor the rulers and the ruled Professor T Noldeke says Whoever went over to Islam received the same rights and undertook the same duties as the highest and

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meanest believer ' There are no reserved pews in a mosque Islam keeps alive the spark of human dignity in the souls of millions of down-trodden and exploited serfs in Asia and Africa

Islam has been more successful in mitigating colour prejudice than other universal creeds The Muslim negroes of Africa are not treated as untouchables by their Arab co-religionists but the Christian negroes are shunned like the plague by the European Christians There is absolutely no colour bar for marriage or social intercourse in Muslim society

Islam prohibits gambling This is a most salutary precept Gambling is an anti-social practice which is due to avarice and love of excitement It is rife in China Java England and other countries It has ruined many homes It destroys moral stamina and peace of mind among the poor

Islam weaned the Arabs from the evil ways of alcoholism and thus made them sober and decent citizens The Islamic crusade against alcoholism has been of immense service to many nations It is a daily dire and indelible disgrace to human personality It is a slow insidious poison that saps and undermines the vitality of the race It is a vestigial remnant of barbarism utterly unworthy of civilized society At its worst it is the arch instigator of crime and the architect of economic ruin in humble life Islam deserves all praise for its clear-sighted wisdom in detecting this wily enemy of mankind under the alluring mask of hollow gaiety and ephemeral stimulation

Islam prescribes or recommends the discipline of fasting daily from morning until sunset during the month of Ramadan The principle is sound It is conducive to physical and moral health and a spiritual tonic Hunger and thirst are mighty forces

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in nature but the Will of Man is mightier still Fasting is a superb silent gymnastics for the Will It is a gesture of heroism in peace Achilles and Alexander could fight but they could not fast Self-discipline and a strong Will will be your reward if you learn to defy and challenge Hunger and Thirst occasionally thus winning a kind of boxing match against the biological self through the prowess of your moral self Pitiable is the man or woman who cannot curb and bridle the impulse to eat and drink when Duty may call for such self-denial

Islam teaches a noble ethical ideal based on self-control unselfishness patience and fraternity

### Co-operation among all Muslims

The Muslim Church levied a regular minimum tax of 2½ per cent on all its members for the benefit of the poor (Zakat) The Muslims are everywhere very generous and hospitable The Koran eloquently reiterates this exhortation Help the poor and the stranger

Prophet Muhammad mended his own clothes milked his goats and waited upon himself He shared his food even in times of scarcity with others Many a time he had to go without a meal Dates and water were frequently his only food even when he was ruler of Arabia He gave away his money to the poor or for public purposes

## SAMUEL JOHNSON

His (Muhammad s) purely historical character his simple humanity claiming only to be a man among men his intense realism avoiding all mystical remoteness his rejection of miracle the thoroughly democratic and universal form under which his idea of the divine monarchy led him to conceive the relations of men the force of his ethical appeal

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his reliance on the voice and pen and his strenuous endeavour for peace interpretations of a religious ideal all affiliate Muhammad with the modern world These elements of positive monotheism are predictive of humanitarian science The passion of Islam for science for nine centuries and its prodigious influence on intellectual progress are not accidental they came in the natural development of the Prophet s faith in the unity and order of the universe and the uses of this present world These are foundations of science

Fertile in splendid epochs of civilization in every form of free speculation and in noble endeavours after the largest unities and sympathies of faith and adapting itself to more varied forms of race and culture than any other religious proselytism Islam well deserves the honour accorded to it in the declaration of Oriental scholarship that 'there is no grander landmark in history'

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# Message of Islam

## An Open Letter to Mahatma Gandhi

## INVITATION TO EMBRACE ISLAM

**By MOHAMMAD AMIN, Bar-at-Law**

Dear Mr Gandhi

You are in a fix how to cut the Gordian knot of India s numerous difficulties I offer you a simple solution which as a reasonable man you will appreciate

In religious matters you claim to have cosmopolitan views You respect all the great teachers of humanity This is what Islam taught more than thirteen hundred years ago—then why not become a Muslim in thought word and deed? By embracing Islam you will not have to renounce revering the great saints and sages of India For according to Islam God is the source of all truth and goodness wherever found If you embrace Islam and persuade the Hindus to follow your example all the difficult problems of India will be solved in a jiffy The problem of untouchability the question of temple entry the right of women to inheritance and widow remarriage their right of dower and divorce the vexed question of minority and majority communities the co-operation between labour and capital all will find their ideal solution in the teachings of the Holy Prophet of Islam who did not preach mere theories but was the most practical socialist the world has ever known

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I assure you that if the four hundred million inhabitants of India become of one religion (and Islam alone will suit them all) Dominion Status will come to-morrow whereas twenty years of Charkha spinning has not brought India any the nearer to this desideratum

Perhaps you will say then why should not all Indians become Hindus? The reason is not far to seek There is no place for the Muslims in the Hindu fold even if they were to give up their cherished ideals of equality and universal brotherhood By joining the Hindu community they cannot become Brahamans Kshatriyas or Vaisyas but can only come in as a Shudras which no self-respecting individual will do But if the Hindus enter the universal brotherhood of Islam they come in as equals and brothers and if they possess the necessary mental and moral qualifications can rise to the highest positions in the Muslim community

Some Hindus are very passionately fond of the word Hindu Shall the Hindu race cease to exist? they ask Certainly not Just as there are Arab Muslims Afghan Muslims Irani Muslims Egyptian Muslims we can call ourselves Hindu Muslims That is by religion we shall be Muslims but by race we shall be Hindus In fact even now in Arabia and America all Indians irrespective of their religions are called Hindus So that this objection also vanishes and the name of Hindu can still be retained byt he inhabitants of India

In this way Pakistan and Hindustan will become synonymous and the four hundred million Hindus being members of the universal brotherhood of Islam will be more prosperous than the people of the United States of America and on account of their high ideals of equality and brotherhood will prove a bulwark of justice and fairplay for all mankind

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As a Muslim it is my duty to invite you to enter the universal brotherhood of Islam If you boldly take this step your example will be followed by a very large section of your community and you will be remembered in Indian history as one of the greatest benefactors of India Dear brother ponder over my words in the same spirit of love in which I have written them

I was also born a Hindu but embraced Islam inasmuch as it is my firm belief that the religion of the Prophet alone shows us the way to shed the prejudices of caste and colour wealth and poverty race and language and makes the whole world our country

May Allah grant you the grace to see the effulgent light of Islam and the strength to accept it frankly and fearlessly is the sincere prayer of

Your fellow-countryman
MOHAMMAD AMIN
Bar-at-Law

LAHORE
*April 1940*

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## An Open Letter to Pt Jawahar Lal Nehru

## INVITATION TO EMBRACE ISLAM

Dear Mr Jawaharlal

First let me assure you that I feel the deepest respect for your great qualities of head and heart You are one of those unselfish sons of India of whom India can be justly proud With your great abilities you can get a Knighthood and the highest post open to Indians But you do not care for these things and have always been willing to suffer hardships in order to advance the cause of India

Dear brother in order to help you in your noble cause I desire you to embrace Islam even as I have done I feel sure that if you take this step, you will at one bound advance the cause of India so much so that the work of a century will be accomplished within a year or two Your great example will fire the imagination of the Indian youth whose energy instead of being wasted in barren channels will bear fruit for the healing of nations

My dear brother you claim to be a socialist But where can you find better socialism than in Islam ? The Prophet of Islam was the greatest socialist the world has ever seen He did not like to call his followers his disciples but called them *as-hab* which means comrades Though he became virtually the King of Arabia and was its law-giver Chief Judge Commander-in-Chief and Dictator he lived in poverty respecting everybody s conscience encour-

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aging every one to develop his own faculties and disfavoured (in fact strictly forbade) compulsion in religion He abolished usury, gave equality to women declared all men (without distinction of caste colour or creed) equal before law prescribed a poor tax (to be collected from the well-to-do) for the benefit of the destitute abolished absolute monarchy encouraged trade and commerce inculcated humaner methods of warfare and allowed war to be waged only in self-defence or in defence of the weak (all aggressive warfare to be eschewed) and placed the acquisition of learning both secular and religious on a higher footing than other religious duties The message of such a man deserves our earnest consideration and I place the same before you briefly knowing that you have no prejudices and that your one concern is to see India in the vanguard of progressive nations

The Prophet was not a mere dreamer but a very practical man He did not give us mere theories but worked out in practice what he taught His own example as well as that of his Companions serve as beacon-lights to all those who believe in his message

He did not call his religion after his name but called it Islam which means to live in harmony with the Divine laws which govern all creation from the humblest clod of earth to the highest type of beings He laid so much stress on acquiring a knowledge of the universal laws that he told his followers to go even to the ends of China in search of knowledge On another occasion he said ' The ink of the scholar is more sacred than the blood of the martyr On still another occasion he observed Knowledge is like the lost camel of the Muslim take hold of it wherever you come across it It was in obedience to these behests of the Prophet that the Arabs gathered the knowledge of India and Greece Egypt and China and after improving and adding to it passed

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it on to all seekers after light But as an act of gratitude they called Mathematics *Hindsa* showing that they had taken it from the Hindus and called medicine *Unani* showing that they had learnt its rudiments from the Greeks

The Arabs ransacked the oceans and prepared charts and invented the compass They were the first to introduce mile stones to light the public streets to make pure water available to all house holders by means of tubes both for drinking and ablutions They invented the sewing needle It were they who laid the foundations of modern chemistry and it was at their universities in Spain that the European scholars learnt to do research work in all arts and sciences unhindered by prevailing ideas They established libraries wherever they went and took equal delight in learning from others as well as teaching them whatever they themselves knew

Islam teaches toleration Since God is one all men are brothers and as He is not partial He has been sending His teachers and prophets from time immemorial to every people in every age We are therefore taught in the Quran to respect the preachers of all the religions that came before it and regard the Holy Prophet to have completed the work commenced by the previous prophets We believe in the law of evolution in matters religious as in matters secular The teachings brought by the earlier prophets were suited to the needs and circumstances of the people among whom they preached until the time came when humanity having attained as it were its majority the Holy Prophet of Arabia appeared completing the religious structure commenced by his predecessors, and giving us teachings which provide for all our needs and are suitable for all times as they are based upon the fundamental laws of nature and conduce to the highest good of all humanity

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It was remarked by an American writer recently that the civilisation of the West is based upon three great principles to which the French Revolution gave birth *viz* Liberty Equality and Fraternity Let us see how far this assertion of the American author is justified by the present state of society in Europe or America Let us take for instance liberty In Europe and America the majority has a right to legislate for all and the minority is bound to obey the laws made by the majority Surely it cannot be said that the majority always consists of the wisest the most virtuous and the best and the fittest people Rather our experience shows that the saints philosophers and scientists are generally in a minority What right has the majority to frame laws for the minority and why should the latter be compelled to abdicate their consciences in favour of the former? Herbert Spencer has given the following definition of liberty —

Every one is free to do that which he likes provided that he interferes not with the equal liberty of any other man Keeping this definition in mind there is no liberty enjoyed by the minority in the West Whereas in Islam the Quran declares the fundamental laws which govern both the majorities as well as the minorities There is only one law for all Whether we are ruled by a Caliph or a Sultan or by a Parliament none of them can change the laws of the Quran, which are meant for the good of all Our rulers can only give effect to those laws and have no right to legislate to the detriment of any member of society

As regards equality not much of it is found in the West There we find extremely rich and extremely poor the Lords and the Commons Some are so rich that they cannot even count their wealth while others are so poor that they do not know where to lay their heads On the other hand Islam does not

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merely talk of equality but has framed laws to give practical effect to this spirit of equality For example, during prayer times all the Muslims rich and poor high and low the black and the white stand shoulder to shoulder in the mosque Secondly a poor-tax called *Zakat* is collected from the rich for the benefit of the poor Every well to-do person has to pay one-fortieth (1/40) part of his income which is collected by the State and kept in deposit for the benefit of the poor who can always resort to it as a matter of right and not as a matter of charity Thus there are no destitutes left in a Muslim society because this is a fund which is always there to help those in need

Our common experience tells us that if poor people are not helped in their misfortunes they are often tempted to steal to commit robberies to cheat and to commit frauds and other crimes We have then to employ police to arrest them magistrates to try them and build jails to imprison them All the expenses for employing the police and the magistrates to construct jails and to feed the convicts inside them have to come from the pockets of the rich by means of taxation Whereas Islam says Better give them *Zakat* voluntarily so that they may happily employ it to remove their destitution instead of feeding them in jails This will breed love and gratitude on the part of the poor for the rich and the rich will look upon the poor as their comrades

Next our law of inheritance does away with capitalism However rich a man may be his property at his death is divided among his heirs which includes his sons daughters and widow so that money keeps on circulating The reason why the sons get double the share of the daughters is that at the time of marriage the sons have to give dowers to their wives while the daughters at the time of their marriage, receive dowers from their husbands Thus their shares get equalised

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Next, Islam has prohibited the giving or taking of interest Giving or taking interest makes the rich go on becoming richer and the poor go on becoming poorer and so leads to some people being too rich and the others being too poor The rich become haughty and lazy and the poor lose their self respect and are over-worked That often leads to fear on the one side and hatred on the other and sometimes results in bloody revolutions To prevent that Islam has condemned the giving and taking of interest A great English writer says that there is not enough wealth in the treasury of any government to carry on a modern war for more than one week without floating a war-loan If interest was prohibited no one would lend money to any government without interest and therefore the Government will not be able to go to war What the League of Nations has not been able to accomplish would be achieved and wars would become a thing of the past

Islam has also prohibited the storing of gold or silver in our houses, so that gold and silver may always remain circulating for the benefit of society and should not be uselessly locked up A good instance of what happens by storing up gold and silver is the case of America During the last war America lent large sums of money to some of the fighting nations which have been repaid in gold and silver All that gold and silver is lying useless in the vaults of American Banks At present there are ten million unemployed people in America It has been rightly remarked by an American Senator that the reason of their unemployment is that Asia and Europe have not got sufficient gold or silver to buy goods from America, so their factories have stopped work, and this led to great unemployment Now if the gold and silver which is lying useless in America should be given back to Europe and Asia they would be able to buy American goods the American factories

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would start work again and there will be no unemployment in the country

Islam says instead of lending money on interest we should invest our money in trade If you open a factory many labourers will find work in it and the importers and the exporters the railway companies and the shipping companies would all be benefitted Trade makes us honest because we soon learn that we cannot succeed in business without honesty Trade teaches us the art of government because we have to use all our faculties for pleasing our customers So we learn to rule human heart whereas interest destroys the nations because all wars are carried on by money borrowed on interest

Next Islam gives equal rights to women Women can hold property There can be no marriage without the consent of a woman and she has the free right to divorce called KHULA Islam says for every man there is a woman and for every woman there is a man so we must be careful in selecting our partner Should there be disagreement after marriage the husband and the wife should each appoint an arbitrator to make peace between them If peace cannot be restored rather than be always unhappy let there be a divorce After the pronouncement of the divorce by the husband three months are given to them within which they can reconcile If no reconciliation takes place divorce becomes absolute and both are free to marry according to their choice Whereas in English society there can be no divorce by mutual consent It is neeessary in England to go to a Court of law and to prove adultery and cruelty in order to enable a woman to obtain a divorce Besides divorce proceedings are so expensive that they are beyond the reach of the poor Still it is remarkable that neither Christianity nor Hinduism allowed divorce Christian countries have passed laws allowing divorce and the Hindus are trying to

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get a law passed which will enable Hindu women to obtain divorce under certain circumstances That shows how the whole world is coming to adopt the principles inculcated by Islam

The permission of having more than one wife under certain circumstances does not bear hardly upon the women as the conditions laid down in the Quran are that the husband must be able to do equal justice to them all He has to pay them their dowers and the first wife can stipulate at the time of her marriage that the husband shall not marry a second wife during her life time Islamic law allows every woman to make it a condition of her marriage that in case of disagreement with her husband she will have the right to divorce herself This protects her from the whims of her husband Besides the second wife cannot be married without her own consent So that if a woman is averse to polygamy she need not marry a man who has got another wife living Thus the women in any particular town or village can abolish polygamy by passing a resolution that no woman should matry a man who has already got a wife But at the same time whenever the male population happens to be decimated by a war the right to marry a man who has already got a wife, prevents the compulsory virginhood of thousands of women as in Europe

Islam lays down that we must treat our slaves well We must feed them as we feed ourselves and clothe them as we clothe ourselves and allow them to emancipate themselves So that Islam has taken away the sting of slavery whereas in America though slavery was abolished in the letter it still exists in spirit If a Negro is seen kissing a white woman he is burnt alive

The reason why the Prophet did not abolish slavery with one stroke of the pen is that this would

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have led to a rush of the emancipated slaves upon the labour market It would have been impossible for them all to find work immediately in order to supply their needs and their consequent starvation would have driven them to violent revolution and useless bloodshed Islam therefore brought about the reform in a more humane form

Islam has done away with the distinctions of nationality and colour All men are brothers and the whole world is our homeland As the great Poet Iqbal says China is ours and Arabia is ours and India is ours we are Muslims the whole world is ours So that instead of nationalism we have internationalism and do not hate anybody

At the time of the Muslim Pilgrimage people of all nationalities collect at Mecca This League of Nations has been meeting every year for the last fourteen hundred years They all feel like brothers and imbibe the spirit of the oneness of humanity

Islam says we must not take anything for granted but use our own reasoning to discriminate between the right and the wrong We must search for knowledge and discover the laws of nature We must study history to understand what leads to the growth or the degradation of the nations There is no difference between religious knowledge and secular knowledge all knowledge is sacred and every mosque used to be a university where all kinds of knowledge used to be imparted to the Muslims, who were formerly in the vanguard of learning as long as they were true to these commandments of their religion

Islam preaches universal brotherhood, there is no bar of nationality or colour and we are taught to be merciful even to our enemies According to Islam, our best interest lies in the good of all, for all men are regarded as members of one body If the body

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suffers all members suffer We must therefore all co-operate Islam has substituted co-operation for competition which is ruining Europe According to Islam we must co-operate with the good wherever we find them and we must not co-operate with the evil doers even though they be our relatives Islam thus brings all the good people of the world on one platform The Holy Quran says that the most honourable among you near God is he who is the most faithful to his duty

After these few remarks, my esteemed brother, I affectionately invite you to enter the universal brotherhood of Islam and to give a death blow to all ideas of aggressive nationalism violent communism freedom-throttling fascism sword-rattling nazism, atheistic bolshevism unjust colour and caste prejudices and usury-fed capitalism Islam is the religion of peace brotherhood toleration sympathy for the unfortunate and universal co-operation of all mankind for increasing the sum total of general human happiness *Assalaam alekum* (peace be with you !)

Yours fraternally
MOHAMMAD AMIN,
(formerly Sagar Chand)
Bar-at Law, Lahore

*July 1936*

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# ISLAM—The Religion of Success

**By MOHAMMAD AMIN, Bar-at-Law, Lahore**

Islam does not mean mere faith It is faith in action It is not mere theory but practice Mere verbal declaration of faith without obedience to the divine commands is not acceptable to God It is hateful unto God that you say things which you do not perform (*Kabura Maqtan indillahe untaqooloo ma la tafaloon*) Those who do merely lip service to the teachings of the Quran are styled *munafiqin* (hypocrites)

## Conformity to Laws of Nature

The first principle on which the Quran lays the greatest stress is unity of God There is only one directing mind behind all phenomena and not many Therefore, all laws of nature are uniform and harmonious and not conflicting The Quran says that if there had been many gods there would have been conflicts of wills and therefore chaos in the workings of nature But that is not so We have therefore to acquire knowledge in order to know those divine laws which regulate this universe and live in accordance therewith Darwin calls it adaptation to environment

## Struggle for Existence

Nature is not static but dynamic Science tells us that in the inside of a pin s head (which seems so small and so hard to us) millions of atoms are cease-

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lessly revolving at a high speed A struggle for existence is constantly going on and only the fittest survive And the Quran confirms it by saying *inna akrama kum indallahe atqakum* Those who are most faithful to their duty (live most perfectly in accord with the divine will as shown in the workings of nature) are the most perfect in His sight and therefore survive in the struggle for existence Again and again our attention is drawn in the Holy Quran to the many races (of living creatures) who have become extinct by their neglect of divine laws

## Survival of the Fittest

In the verse *wa antum ul a launa in kuntum mo mineen* (and you are bound to dominate the world if you believe in and follow the laws of God) we are given the theory of the survival of the fittest in a nutshell The natural laws help the survival of those who observe those laws and the recalcitrants are defeated and destroyed *Kana Haqqan alaina nasrul momineen* also points the same way " And we are bound to help those who live in accordance with divine laws All this shows that a *momin* (true believer) is one who lives in accordance with the universal laws and to the extent he does so And success is meted out to those who do so and in proportion to their faithful adherence to the laws of nature *Lahum ul bushra fil hayatid dunya wal akhira* For them is good news both in this world s life and hereafter ! For our progress does not finish with this life but is endless *Tabaqan an tabaq* There are stages after stages of progress

## Success of God s Friends

Those who live in accordance with divine laws (which is synonymous with laws of nature *fitratallah hillati fataran nasa alaiha*, all creation is creat-

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ed on one plan) have nothing to fear and shall not be grieved Such people are styled God s friends since they help His Scheme of the Universe *Ala inna aulia Allahe, la khaufun alaihim wa lahum yahzanun*, (Verily the friends of God no fear shall come upon them, neither shall they grieve) At another place we are told in the Quran that if we obey God s laws there will be no occasion for God to punish us That shows that punishment is the natural concomitant of the breach of divine laws

## Meaning of Tauhid

So that *Tauhid* or unity of God means to live in strict obedience to divine laws as found working in nature and *shirk* or polytheism means to neglect obedience to divine laws because of our wrong idiosyncrasies or obedience to unnatural laws inculcated by fools or tyrants That will bring its own punishment You cannot defy nature with impunity If you drink poison you will die and if you put your hand in the fire it will burn you whether you call yourselves Muslims or infidels And God being the First Cause of all things including the poison and the fire, we can say God punished you for your folly

## God's Laws Inexorable

Whether you call yourselves Englishmen, Germans, Arabs or Muslims you will benefit to the extent you follow divine laws and will suffer to the extent you ignore them The laws of God are inexorable and are no respector of persons, nor are these laws deflected from their course by entreaties or threats Therefore the Holy Prophet said 'One hour's serious contemplation of the divine laws (working in nature) is worth a year of adoration"

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## Tauba or Repentance

Such being the case *tauba* or repentance means turning back from disobedience to divine laws and obedience to the same God tells us that when *momins* (believers) neglect divine laws to some extent misfor tunes of fear hunger and losses are visited on them as a warning just as nature sends fever pain etc , as warning to those oblivious to its laws This reminds the true believer of his transgression and saying Verily to Allah we belong and to Him we must turn back (*inna lillahe wa inna ilehe rajeoon*) he returns to obedience to the divine laws When he does so Allah also turns to him in mercy *Huwat-tawwab ur Rahim* (Verily He is the returning-one, the merciful) So that repentance is no mere lip service of apologising but actual turning back from disobedience of God to obedience to his will as seen in the workings of His mind in natural laws And this is in accordance with Science, That is why the Quran styles Islam *din-e-fitrat* (religion of nature)

## Significance of Atonement

What is atonement ? According to some religions the death of some god or superman atones for the transgressions of his followers The Quran lends no support to such assertion It says that no one shall bear the burden of another—Muslims must beware of being seduced by such non-Islamic ideas which are contrary to the sense of individual responsibility taught by Qur'an The Islamic principle of atonement is summed up by the Holy Prophet in the following words

' If you happen to do something evil—do something good in return for good deeds wipe out the evil ones Just as if a person has been over-indulgent in food fasting will do him good Or if a

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man has hurt his neighbour raparation will do away his offence or at least mitigate it

## Cause of our Decline

Islam is the religion of nature It appeals to those who deliberate seriously As long as Muslims followed it with understanding they were great Their degradation began when they reduced its principles to lifeless ceremonials and rituals

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# Pillars of Islam

**By MOHAMMAD AMIN, Bar-at-Law, Lahore**

Islam makes incumbent on every true believer prayer fasting pilgrimage and Zakat All these four injunctions carry with them so many spiritual and temporal benefits both for the community and the individual that it is worth while summing them up for general guidance

1 Prayer is called in the Holy Quran *salat* Before we perform the *salat* we have to make ablutions so it is better to mention their benefits

First we must wash our hands which is the hygiene of hands As we have to touch all manner of things and shake hands with all kinds of people it is therefore, of the utmost importance to wash our hands frequently Next we wash our mouth This cleanses our teeth and prevents tartar as well as pyorrhoea which is a curse of this age and causes much misery If the teeth be not properly cleaned they begin to decay and not only disfigure a man but give rise to many serious diseases The germs which breed in the mouth get swallowed with our food and drink and cause cancer of the stomach and other internal ailments So washing the mouth is greatly conducive to health

We next wash our nose from inside When we breathe, the germs and the dust which are in the air we breathe get deposited among the hair in our noses which filter the air before allowing it to go further If these germs be allowed to multiply in the nose they cause irritation and lead to bad cold which is a washing-

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out process on the part of nature We can avoid many a cold by keeping out noses clean Sometimes these germs get into the lungs and cause pneumonia and even consumption Thus the importance of washing out the nose will become apparent

We then wash our face This is very refreshing and cools the eyes also We next wash our arms up to the elbows which has a stimulating effect on the arms however tired they may be Next we pass our wet hands over the head and the back of the neck as also over and behind the ears The cold water is a great tonic and makes our brains feel refreshed, removes the extra heat and tones up the roots of the hair at the same time

Next we wash our feet This accelerates the circulation of blood in the body Thus it will be seen that our *wuzu* or ablutions are both hygienic as well as vitalising

And while purifying the body mentally we are purifying the heart also For all this is done with the object of making ourselves worthy of appearing in the Presence of God

Before we go for our prayers, we hear the Azan or call to prayer Our Azan is much more effective han the ringing of bells practised by other religions The Azan gives us a message telling us that Allah is the Supreme Ruler, that none but Allah should be worshipped and that prayers help the soul to attain success It has also great propagandic value since these great truths are proclaimed five times a day be the muezzins from the minarets of the mosques all over the world We then go to the mosques and stand in military formation keeping our rows straight This is a great training in working in groups All worshippers in the mosque stand shoulder to shoulder without distinction of colour, rank in society or nationality

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This creates spirit of universal brotherhood among the Muslims

We then listen to *takbir* which fixes our attention on the purpose for which we have assembled The Imam or the leader of the prayer then raises his hands and places them in front of him All the worshippers do likewise This is wonderful training in working in unison exactly in accordance with the commands of the leader After recitation by the Imam we bend our backs forward, then we stand straight again We next prostrate ourselves and so on All these movements exercise our body also and are conducive to health

Raising our hands upwards expands our shoulders and lungs Bending exercise strengthens our stomach and helps digestion and prostration sends blood to wards the neck face and brain thus refreshing all these parts So much for the physical side of the matter

The hearing of God s words from the mouth of the leader and reverently carrying out all the prescribed movements humble the soul before the Supreme Being, our Creator Sustainer and Protector We draw strength and courage for the battle of life and the soul tastes the bliss of communion with our beloved God

After the prayer turning our head to the right and left we send peace to people on both sides Turning the neck so many times in our different prayers exercises the neck and at the same time creates love in the hearts of the people to our right and left to whom we wish peace and the mercy of God

Five times a day when we hear the call to prayer we wend our way to the mosque, leaving for the time being our sweet sleep of the morning and the most important works of the day, or the society of our friends which we enjoy Thus it is a great discipline to detach ourselves from these things and hasten to

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perform our duty of *Nimaz e-Farz* This engenders in our minds the spirit and importance of doing our duty at every cost and in spite of everything People trained to do their duty in this way are much more likely to succeed in the battle of life than those who lack a spirit of duty and responsibility

Giving up our occupations and resorting to prayer thus frequently acts as a recreation and we come back to our occupations from the prayer with fresh energy There is a break in the monotony We bring back from the prayers new strength inasmuch as our prayers remind us that God is our helper and that it is not meet for a believer to despair of the love and mercy of God A true believer therefore never loses heart in the most difficult affairs of life It was for this reason that suicide from disappointment was an unknown thing among the Muslims They always returned from their prayers armed with fresh hope and courage

Our prayers are a great solace to our hearts inasmuch as in each prayer we ask for and receive the forgiveness of God for our mistakes and have therefore always the courage to turn over a new leaf Prayer restrains us from wrong-doing inasmuch as in all our prayers we ask the help of God to lead us to the path of His pleasure the path of those on whom God showers His blessings and implore Him to prevent us from walking in the foot-steps of those who have gone astray and incurred Divine displeasure This constant reminder helps us to preserve our virtue and avoid all temptations to wrong doing

Prayer helps us to concentrate our minds This ability of concentrating our minds on the work in hand helps our progress in all the vocations of life Prayer teaches us to be humble and not haughty It teaches us the spirit of equality and fraternity and the solidarity of all Muslims Prayers teach us the spirit

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of punctuality, and to accomplish all our duties at at their proper time

Our mosque is not only a place of prayer but also a place of learning inasmuch as the Imam in the Friday and other sermons reminds us our most important and immediate duties It also serves us as club where the Muslims of a locality meet one another and exchange greetings and good wishes thus cementing the spirit of Islamic brotherhood If we find a brother hungry we feed him If we find him in need of clothes we supply his need If we find somebody missing in the mosque we enquire for the cause of his absence If we learn that he is sick we visit him and if we learn that he is dead we pray for his soul

Thus prayer trains us in public and private virtues It gives us a military training also which is useful in times of troubles When we stand in military formations saying our prayers it strengthens our hearts and creates awe in the hearts of those who behold us It was once remarked by a European writer that the Muslims get sufficient exercise from their prayers to keep them in good health Another European writer once observed that the prayers of the Muslims are much more fervent inasmuch as a Muslim uses practically his whole body and not only a part of it in doing obeisance to his Maker

## Fasting or Saum

Every Mussalman has to observe fasting at least during the month of Ramazan It has a great many benefit both physical and spiritual

Once upon a time a Muslim gentleman in London was one evening invited to a dinner party by his English friends in the month of Ramazan The Muslim went to the party fully intending to take his food only after the fast was completed It so happened that the guests sat down to dinner at the exact time

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of breaking the fast Our Muslim friend therefore thanked God for completing his fast and drank a glass of water The English friends on hearing him thanking God asked him why he had not taken food all day long He told them that the month of Ramazan was the month of fasting for the Muslims A lady in the party said to him Do you think that your fasting day after day for a whole month will please God? ' The Muslim replied Madam is it not a fact that in all your schools and colleges offices and factories, one month s holiday is given every year for people to rest and recuperate themselves?'

Yes she replied that is so Well said the Muslim how do I do wrong if I give my stomach (which serves me faithfully for eleven months) one month s holiday every year to rest and recuperate itself? This answer was received with hearty accalamation by the British friends of the Muslim They further remarked that it was a fine idea and that in future they also intended to give their stomachs one month s rest and recuperation every year

Fasting teaches us to control our desires and passions Things that were legal and *halal* for us up to a certain time in the morning become forbidden until sunset This trains us to withhold ourselves from the use of things in order to please God whenever necessary A man is sitting in his room during the day in the month of Ramazan surrounded by appetising foods but in spite of the fact that there is nobody to see him there he does not taste anything because he feels that God is there seeing his action Will such a man ever take things which are prohibited by God *e g*, bribery? Another man sits in his room on a hot day in the month of Ramazan There is a pitcher of cold water in his room and nobody to see him Though very thirsty and nobody to see him he does not take even a sip of water because he feels that

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God is seeing him, and that he is keeping the fast Will such a man ever drink prohibited things, *e g*, intoxicating liquors A young couple recently married sit in their room on a day of Ramazan and nobody to see them but they do not in any way misbehave because God is seeing them observing the fast Can they ever be guilty of adultery? Thus it will be seen that fasting by teaching us to control our passions, makes us highly moral beings

Fasting teaches us sympathy for those destitute people who have to suffer the pangs of hunger on account of poverty It teaches us that in performing this duty all Muslims are alike whether rich or poor high and low

The Holy Prophet says that it is very meritorious to get up early in the morning to take some food or *Sahari* before the fast begins This getting up very early in the morning every day for the whole month of Ramazan teaches us the habit of early rising which is good for our health and good for our soul (for we can utilise the early morning hours for remembering God) and good for our business It is not only food and drink which is prohibited during a fast, but also anger back-biting and other evil proclivities of the mind thus training us to become ideal citizens Moreover during the month of Ramazan we have to be more lavish in bestowing charities than at other times

## Zakat

It is obligatory on every Muslim possessing any property to give away 1-40th part of it every year to the state for the benefit of the poor This is not an income tax but a property tax The money thus collected is sufficient to remove the destitution of all poor people in the state and as it amounts only to

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2½ per cent of the property of those who have to pay it it causes no hardship to them

Our common experience tells us that if poor people are not helped in their misfortunes they are often tempted to steal to commit robberies to cheat and to commit frauds and crimes We have then to employ police to arrest them, magistrates to try them and build jails to imprison them All the expenses for employing the police and magistrates to construct jails and to feed the convicts inside them have to come from the pockets of the rich by means of taxation Whereas Islam says Better give them *Zakat* voluntarily so that they may happily employ it to remove their destitution instead of feeding them in jails This will breed love and gratitude on the part of the poor for the rich and the rich will look upon the poor as their comrades

Out of the *Zakat* fund collected by the state are helped the widows and the orphans the wayfarers the slaves who want to purchase their liberty people undergoing imprisonment for their debts the poor people newly converted to Islam and the captives held to ransom

## Haj or Pilgrimage

Pilgrimage to Mecca is also incumbent on all Muslims who can afford the expenses provided there be no impediments in the way The Muslim pilgrimage has great many advantages both political social and economical as well as religious

When we start on the pilgrimage we have to take with us the necessary expenses This teaches us to spend in the path of God and does away with the spirit of miserliness When we start on the journey we leave behind us our wives and children our carriages and servants and all the comforts of home life This trains us in the public virtue of leaving everything

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when the occasion arises to go out to serve our country on our religion

When we go for pilgrimage we pass through many lands and acquire new experiences which widen our knowledge Also we are habituated to a voyage

When we reach Arabia our hearts are gladdened to see the homeland of Islam And when we proceed towards Mecca we leave behind us all unworthy thoughts and are filled with a love of goodness And when we put on the *Ahram* or the pilgrim s dress we feel a spirit of simplicity and seeing all Muslim pilgrims wearing the same simple dress we realise that all Muslims irrespective of rank colour or nationality are brothers And when performing the *Tawaf* or circumambulation of the Kaba we see the Muslims from all over the world in the same kind of dress and doing the same things we feel the universality of Islam and the equality of all Muslims

Every year at the time of the Muslim pilgrimage Muslims from all the nations of the world meet at Mecca This forms as it were the Muslim League of Nations which meets every year and affords the Muslims a golden opportunity to consult together and devise schemes for the welfare of the Muslim nations The League of Nations founded by Wilson of America did not last even fourteen years but this wonderful Islamic League of Nations has been going on for nearly fourteen hundred years and by the Grace of God will last till Doomsday As traders also visit Arabia from all over the Muslim world at the time of pilgrimage the benefits of an industrial and commercial exhibition can also be learnt in the bazars of Mecca

The Kaba being the first place of worship built by the command of God and having been visited in the course of long centuries by millions of saintly men and women has acquired such holy atmosphere that our souls derive the greatest spiritual sustenance

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from our sojourn near the Kaba during the pilgrimage While in Arabia for the purpose of pilgrimage we can also visit the cave of Hira where the Holy Prophet received his first revelation and the cave of Saur where the Holy Prophet uttered those soul inspiring words Grieve not for God is with us and the Masjid-i-Nabavi in Medina where millions of saints have prayed to Allah since this Holy Mosque was built by Holy Prophet Visiting such places exercises a tremendous spiritual influence upon our souls We also see there the tombs of the Holy Prophet and the other saints and heroes of Islam and are thereby influenced for the good

While in Arabia we take the opportunity to visit the historical places of Islam which impress the lessons of Islamic history upon our souls For example the field of Badr reminds us how three hundred and thirteen true Muslims overcame a thousand opponents So our hearts are strengthened and we do not feel afraid if we happen to be in a minority in some country The field of Uhad reminds us how a victory changed into a defeat when a few Muslims disobeyed a command of the Prophet This impresses upon our hearts the importance of obeying all the commands of Allah and the Holy Prophet

When returning from the pilgrimage we can visit the Muslim countries, and thus increase our love for each other and learn what we can from each other s experiences

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# The Emancipation of Muslim Women

By MOHAMMAD AMIN, Bar -at-Law, Lahore

Dear Brothers and Sisters

If I were asked which is the most important item in my programme for raising the position of the Indian Muslims to the highest level of progress I would say unhesitatingly the education of our girls and the endowment of our women with all those rights which are given to them by our *Shariat*

The greatness of England is due in a great measure to the fact that in England the women receive the greatest respect and are given a liberal education England was first in the field in this matter (among modern nations) and therefore she reaped the greatest benefits The other Western countries followed suit It was the realisation of this fact which made Kamal Ataturk devote so much of his time and energy in raising the position of Turkish women and the advanced Turkey of to-day gratefully acknowledges his efforts in this behalf The Turkish example has been followed by Egypt and Persia, both of whom have been crowned with glory by the advancement of their womanhood My heart bleeds with grief when I see the degraded condition of Muslim women of India and I pray to God that He will raise some reformer in India who would devote his whole life to the betterment of the Indian Muslim woman's position In the meantime I appeal to such noble souls as Mrs Khadija Yakub Hasan Mrs Shah Nawaz Miss Khadija Feroze-ud-Din of Lahore, Madam Fatima Begam of the *Khatun* weekly and

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Miss Meherbanoo, M Visram to take up the work of the uplift of their less fortunate sisters and thus to earn the gratitude of the coming generations

Our Holy Prophet (peace be on him) has said that 'whoever doth good to girls will be saved from hell-fire' With his last breath on his death-bed he exhorted the Muslims to be kind and considerate to their women folk And no other great man has done even half as much to raise the position of woman as he did According to our *Shariat* Muslim woman is entitled to a thorough education like her brother She is entitled to adorn all those public offices which (before the day of the Holy Prophet) were regarded as the monopoly of man She is entitled to inherit property, to hold property and to acquire property in her own name In marriage she is a free agent and cannot be married against her will She has free right to divorce called *Khula* She is entitled to the custody of her children in preference to her husband In marriage she is an equal partner According to our jurists a husband has no right to inflict his will on his wife without her consent (she can refuse to bear him children and cannot be compelled to do so unless she consents of her own free will), she cannot be compelled to cook her husband s food and can demand payment for the service she can even demand payment for suckling the children of the marriage All these rights are accorded to the Muslim women by our *fiqah* A knowledge of the rights conferred by our *Shariat* on woman will excite the admiration of the most advanced woman writer of Europe and America

But when we look at the actual state of things in India we have to bow down our heads in shame Man has deprived woman of her elementary rights and as a result he has deprived himself of the benefit which Muslim society received from an educated indepen-

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dent and sturdy womanhood in the early days of Islam Woman has become a burden to herself and to society and consequently a drag on progress As remarked by the late lamented Pickthal, the laws of the *Shari at* are natural laws and the consequences of transgressing them are unavoidable not for Muslims only but for everyone Ignorance of law is no excuse for anybody to escape its penalties—least of all, in the case of the operation of natural laws can the mere plea of ignorance exempt man from undergoing the natural consequences of transgression The fool who does not know that fire will burn him is burnt by fire like anybody else And the excuse of ignorance in the case of Muslims and the *Shari at* is worse than the offence since they of all mankind should have that special knowledge which it is their mission to convey to mankind

The Holy Prophet has said Women are the twin halves of men 'The rights of women are sacred See that women are maintained in the rights granted to them Do Muslim women in India even know what their rights are? Equality with men before the law is theirs according to the *Shari at* And who is see ing that they are maintained in the rights granted to them by the sacred Law? In India to-day women have no legal protector or defender Where is that woman Judge who according to our great Imam Abu Hanifa ought to be in every city to deal particularly with cases touching women s rights

There is nothing in the Quran or the sayings of the Holy Prophet to justify the inhuman practice of depriving women of the natural benefits which God has decreed for all mankind—sunshine and fresh air and healthy movement or her life-long imprisonment causing death by consumption or anaemia of thousands of women every year and God knows how many babies Decency and modesty is enjoined by

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the Quran but not imprisonment within the four walls of the houses Rather the Quran tells us to keep wicked and unchaste women confined to their houses (to prevent them from misbehaving) If the same punishment of confinement to houses is inflicted on innocent and chaste women will not such injustice excite the wrath of Allah ?

The injustice which we did to our girls and women has brought as its punishment our present humiliation and degradation Let us be penitent before God for our transgressions in this behalf and give practical proof of our penitence by restoring to woman all those rights of which she was so unjustly deprived If we do so I have no doubt that future will have a happy turn for us and Allah will again shower His favours on us as He did on the early Muslims If men and women will co-operate to make each other happy the general happiness of society will increase and our houses will become like paradise instead of like hell

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# The Message of Muhammad

By F GILANI M A of Meerut College

Intuition is higher reason and it has played a prominent part in the evolution of man for the last seven thousand years Gifted geniuses broke through the sanctum of the mysterious studied the invisible and proclaimed the truth to their fellow men They examined the constitution of man s being they discovered the intentions of the Maker from within his wonderful make and pointed out the Ideal They unveiled the great scheme behind the universe They summoned humanity to the path of progress They were the poineers of their race And the Prophet of Arabia whose message will be summarised in this article spoke the last word on the religion of the world

The aim of religion is the development of man The man is visible the man is also invisible The body has a constitution The soul too has a constitution The development of each must be on the lines of its own constitution

God gave everything its make and guided it (on its lines [1]

The two constitutions are radically different For, body is extensive, living in space and time The soul is intensive free from the limitations of both Body is finite the soul is infinite Body is only a glimpse of the man The soul is the real man the

1 Al-Quran, XX 50

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eternal, the mighty whose growth knows no barriers, whose possibilities are vaster than the universe

Yet the two constitutions are not divergent, or they would not permit co-existence for any span of time The development of the one can never come in conflict with the other The nourishment of the one never presupposes the starvation of the other Man has laboured under a hallucination and has imagined a clash between the body and the soul He only confounded the acquired with the natural, the foreign with the native

Religion explains the constitution of the soul—the real man, and aims at his development The development is apparently two-sided—the development of the individual and the evolution of the race The former assists the latter, the latter hastens the former Both are the means, both are the ends

> Pursue the course (*din*) faithfully It is the process of unfolding planned by God on the lines of which He has unfolded man No change is possible in God s make This is firm religion But most of them do not know' [1]

> It needs not that I swear by the sun set redness and by the night and its gatherings and by the moon when at her full that from state to state shall ye be carried onward [2]

He constituted and developed [3] He balanced and guided [4] And He evolved man stage by stage [5] This is the story of man s past, this is going to be the history of his future

Man s soul (*ruh*) is a 'directive energy (*amr*) [6] It claims intellect and courage as its main forces Intellect implies the awakening of the soul that looks deeper into things, assigns them their true values and employs them for its own good A clear intellect presupposes independent and balanced thought And when it is marshalled by courage it unfolds the myst-

1 XXX 30 2 LXXXIV 17-20 3 & 4 LXXXVII 2 3
5 LXXXIV 19 6. XVII 85

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ries of universe—the visible as well as the invisible, makes brilliant conquests extensive and intensive, and claims a closer affinity to God Imagine man's possibilities

> See ye not how God has put under you all that is in the heavens and all that is on the earth and has been bounteous to you of His favours both in relation to the seen and the unseen [1]

Courage is the grit and go of man s spirit It is the dash of life It is a divine power liberated in man to fulfil the intentions of the Creator The development of man is entrusted to intellect' and courage Intellect without courage, breeds everything between gross superstition and pessimistic philosophy Courage bereft of reason, runs amok and terminates in barbarism In the primitive man the two stood apart In the cultured man the two co-operated and built up civilizations developed arts and sciences and even discovered religion

The gifted seers studied the lines of development in the constitution of the human soul The intentions of the Maker were apparent in the make of man They discovered man s capacities and counted his attributes most of which lay dormant in him They dived into the invisible behind the universe They saw the same attributes in the Spirit of the universe potent to an infinite degree They established the identity of the two, discovered the similarity between the two, and declared the affinity between the two

God is the Spirit of the universe, the rational energy of the universe the Great Soul behind the universe His rationality is manifest in the scheme of the creation in the balance of the firmament, in the wonderful constitution of man s spirit He is the life of the universe, He is the light of the universe

1 XXXI 19

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Yet the universe cannot contain Him The universe and He do not coincide geometrically The universe is extensive He is intensive, and therefore infinite

Similarity between human soul and God is rather anticipated than attained It speaks of his possibilities rather than of his possessions God s attributes exist in man s soul so far as man s soul is constitutionally fit to develop them in itself His aim is to be God-like He is the aspirer God is the ideal The happiness of his spirit depends on his race towards God For happiness consists in progress not in peace And happiness is eternal when the progress is towards the infinite The Quran nowhere speaks of union It only talks of nearness

> O Man thou must strive hard to thy Lord, then thou will approach Him [1]

> There is no boon with which he (man) could be reward ed except seeking the face of his Lord the most High [2]

The Creator helps man on his march towards his ideal He has taken upon Himself the responsibility of developing [3] And his intention for developing extends to everything [4] God becomes the coworker of man in this work The very existence of His attributes presuppposes their manifestation But as a rule, man must take the initiative

> God will not change the condition of Men till they change what is in themselves [5]

So man must work for himself work on the lines of his constitution and work in the direction of his ideal His constitution speaks of the intentions of his Maker Working according to the intentions of his Maker means surrendering to the Will of God This is what is meant by Islam (*i e* surrender) Islam is active surrender not passive It is a surrender to a friendly power not an enemy It means

1 LXXXIV 6 2 XCII 19 20 3 VI 12
4 VII 155 5 XIII 12

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supplementing your will to the Will of God A Muslim is not *Murda badast-i-zinda* as some Sufis thought He is *Zinda badast-i-zinda* Working according to the intentions of his Master again means *ibadat* (*i e*, service) Islam does not stop at lip-service It is not confined to worship and verbal devotion It demands solid work on one s soul striving on the path laid out for him by God

> Whosoever wished the next life (to be prosperous) and strove for it with efforts while believing aright the effort of all such people was recompensed [1]

This work is twofold –prayer (*salat* and *zikr*) and progressive actions ( *amal-i-saleh*)

Prayer is the first step It is an effort to intensify one s yearning for his ideal – God as much as a craving for His assistance in the work of his development The greater the intensity of his yearning for his ideal the stronger its influence over his conduct in daily life If he keeps his ideal always in view or craves for it several times a day he can miss few opportunities of progressing towards his goal

Man discovered higher religion seven thousand years ago when a higher race sprang out of the semi-primitive population The first genius of the new race planted a beacon of wisdom in Babylonia The light radiated to the east and the west Egypt and Aryana grasped the divine truth next Syria Pars Greece and China followed suit, and Arabia revived the true religion improved upon it and set the world aglow The world took nearly six thousand years to build up a system for the development of man As a rule every religion formed the same conceptions of God and man and employed the same methods Read between the lines of scriptures and search behind the faiths and practices The truth is present everywhere God was pointed out as the

1 XVII 19

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ideal by every seer His attributes were counted Babylonia counted fifty-one Syria and Ancient Persia completed a century The Hindu scored to a hundred and eight The attributes served as the names of God, and man tried sometimes one and sometimes the other as His chief name

It is here that man stumbled His conception of the ideal was defective His ideal presented only one attribute The other attributes receded into the background So the development of human spirit could not be uniform The period of six thousand years shows a long history of man's struggle against this difficulty The Hindu tried Ishwar (Master) Brahma (Creator), Parmatma (the Great Soul) The Persian called him Ahura Mazda (the All-knowing), and Khuda (the Independent) The Greek named him Zeus (the Light) The Chinese imagined him as Yang and Yin (the Creator) The Hebrew like the Hindu tried a number of his names one after another —Alion (the High) Shaddai, El or Elohim (the Almighty) Jehova or Yahweh (the Independent) and Gadd (the Father) The Hindu made an ingenious attempt to improve upon his conception of the ideal He set up a Tri-murti a god with three faces representing Brahma (the Creator) Vishnu (the Preserver) and Shiv (the Destroyer and Rejuvenator) It was an effort to keep at least three attributes of God prominent in the worshipper s mind But some philosopher preached long before the battle of Mahabharat that the universe was immobile It was a block universe, and nothing could be added to it So the worship of Brahma (the Creator) was given up, and the Hindu community divided itself into two groups—the Vishnuites and the Shivites Thus an honest attempt came to an end

The Arabian Prophet detected the mistake of humanity He saw that the Unity of God was

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shattered and man could never develop his spiritual self unless a comprehensive chief name was assigned to God All the attributes of God must be equally conspicuous in the Chief name to enable man to develop all the attributes of his spirit So he gave out to the world the *Ism-i-A'azam* (the Chief Name) that solved the difficulties of man once for all It was *Allah* the Adorable the Ideal, the One Whom man was designed to follow It is the most comprehensive name covering all the divine attributes It is unity symbolised To preserve the unity further he added the word *Samad* (the unanalysable), whose attributes connot be conceived of as independent of each other His Allah is a Numerical Unity as also a Concrete Unity

Say Allah is a Unity Allah is unanalysable [1]

This is the greatest contribution of Mohammad to the Religion of humanity He perfected the great system the world was evolving for its development It is the entire human race, and not Arabia alone, that is addressed in the following verse of the Quran

To day I have perfected for you your religion and completed My gift to you [2]

When the ideal is perfect and the course is explained, man s task is made simple When the ideal is also the Maker the Protector and the Developer, success is sure, provided man takes an active initiative

Service to God (*Ibadat*) mainly consists in progressive actions (*A amal-i-Saleh*) Human soul is impressionless when it is ushered into this life It is innocent It comes only with capacities Concious actions make it or mar it

Every soul carries the effect of its actions [3]

1 CXII 1 2 2 V 3 3 LXXIV 38

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Actions which contribute to its development are the progressive actions The Quran has not enumerated them all A few of them have been mentioned For the rest a hint has been thrown to man

> Say I take refuge with the Sustainer of the dawn (of reason) against the evil of what He has created [1]

The creation of God is neither good nor bad Good and evil accrue from everything under different conditions Man is warned against the evil of everything This is the general law to guide man on the path of progress The wrong move on the part of man is named by Quran as *Ithm* (falsehood) and *Zanb* (retrogression) Sins may appear in a thousand and one forms But each one is falsehood and 'retrogression on the path planned by God An effort to escape a sin is *taqwa* (guarding one s self) The Quran does not believe in the sinful origin of soul Sin is not inherent in man It is foreign to the soul The soul is constitutionally inclined to progress and not to retrogress So it can turn back any moment it realises its mistake *Tauba* which is generally understood as repentance, literally means turning or inclining It implies a sincere return to the path And spiritual progress being intensive, it is free from the limitations of time It mainly depends on the amount of sincerity in one s behaviour

> Say O My servants who have wasted their souls do not despair of God s mercy He will save you from all your sins He is Forgiving and Benevolent And return to your Sustainer and surrender to His intentions before affliction visits you For then you will not be helped [2]

The progressive action is the pious act While the false move is one that obstructs the progress of the individual or that of the society Every progressive action develops man's spirit, as every physical exercise strengthens his body Providence works

1 CXIII 1 2 2 XXXIX 53,54

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on the principle of prompt payment, and never keeps its reward in arrears The collective effect of accumulative action will assume incomprehensible proportions in the distant future and create heaven or hell for the subject

There is a climax for the body The soul is free from such limitations Its capacities are vaster than one can imagine Potentialities once awakened in it through progressive actions give it a start on the path of eternal progress which crosses the barriers of death and scales the heights our imagination fails to measure

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# Islam and New Order

## An Open Letter to President Truman

By MUHAMMAD AMIN, Bar-at Law, Lahore

Tennyson sang ' The old order changeth yielding place to new You are busy trying to usher in a new and better order for the world so that all may enjoy the four freedoms In this connection you will find great instruction and inspiration in the Holy Quran which lays down the rules for the peace prosperity and progress of all peoples irrespective of colour, creed or country

*The Quran teaches that no nation should transgress against another nation nor should one state transgress against another but that nations and states should co-operate with each other for the purpose of advancing the interests of the whole of humanity* It forbids some nations and states and individuals from uniting with each other in order to conspire against other nations or states or individuals On the other hand it teaches that nations and states and individuals should covenant with each other to restrain each other from aggression and co-operate with each other in advancing those that are backward

The Quran reminds those whose ancestors had attained dignity and honour as the result of noble efforts that it is their duty to maintain that dignity and honour by their own noble efforts, and it warns them against looking down upon others who have not been blessed in the same way

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They should take no pride in procaliming their own greatness but should take pride in helping others to become great for true greatness belongs only to him who tries to raise fallen humanity to greatness

The Quran forbids nations and individuals to make propaganda against each other for haply they may be better than themselves Propaganda against each other strengthens hatred and prevents the parties from seeing any good in each other

The Quran says to the wealthy you have been charged with the duty of looking after the poor and you must set aside one-fortieth of your substance every year for the relief of poverty and distress and for the advancement of those who lack the means of advancement It teaches them not to enhance the disabilities of the poor by lending money to them on interest but to help them with free gifts and free loans, pointing out that wealth is not given to a man so that he may spend his life in luxury and riotous living but that he should use it for the advancement of the whole of humanity It teaches the poor not to be filled with envy against the rich as envy is injurious to our bodies and souls but they should do their best to better their positions by all honest endeavours It directs the Governments to afford facilities for the poor sections of the community for such advancement and not to permit all wealth and power to be concentrated in a few hands

It says to those who have been endowed with abundance of physical health and strength that they should not behave oppressively towards the weak nor treat contemptuously those who suffer from some physical defect or blemish for these ought to excite one s sympathy rather than one's contempt

It has regulated the rights and duties of the

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employer and the employed It says to the employer, you must render to the workman his full due before his perspiration is dry and should not look down upon those who work for you, for they are your brothers whose care is entrused to you by God and who are the true supporters of your prosperity It says to the workman when you are engaged to execute a piece of work for somebody you should discharge your obligation honestly and with due care and diligence

Again it lays down fair rules for the guidance of the rulers and ruled It says to the rulers that the authority vested in them is not their private property but is a trust and that they should discharge the obligations of that trust to the uttermost like upright and honest people and should carry on Government in consultation with the people It says to the ruled the power to choose your rulers has been bestowed on you as a gift from God and you should, therefore be careful to vest only such persons with governing authority as fully deserve it and after vesting this authority in them you should give them your fullest co-operation, and should not rebel against them for if you do so, you are merely seeking to demolish that which your own hands have built

I pray to God for your success in all your noble endeavours

Lahore

June 1945

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# Secret of Happiness

**By MUHAMMAD AMIN Bar-at-Law**

The present age may be called an age of cynical disbelief and to this in my humble opinion, most of our unhappiness is due Religion in the real sense has been at a discount and man has tried to do without God The result is before us

So long as the Muslims lived in accordance with the teachings of the Quran they enjoyed peace, prosperity and power and were the happiest people in the world It is their falling away from that teaching which is responsible for most of their troubles

Islam teaches the way to true happiness Since God is good, if we live in accordance with his will no evil can befall us He is absolutely good, hence all that befalls from Him must be regarded as good since evil cannot proceed from good The evil that men suffer is due to their own errors Hence if men regulate their lives in accordance with the teachings of God No fear shall come upon them, neither shall they grieve, says the Holy Quran

God is our best well-wisher He is our Creator and He sustains us He loves us He has the fullest knowledge of all our requirements and the power to grant them He therefore is in the best position to teach us what to do and to help us in all our undertakings, to attain true happiness

In order to discover His will we must resort to the Holy Quran in which He revealed the path which leads to success and happiness Men who

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follow their own opinions are often led into mistakes through their shortsightedness and their unbridled passions which do not take account of the rights of other But God who loves all has given us laws which ensure justice to all and therefore lead to co-operation and good-will instead of envy and hatred and mutual destruction

The Quran teaches us that God is the sustainer of all that He has created sufficient sustenance for all, therefore it is wrong to think that the maintenance of our existence calls for the destruction of others On the other hand the universal co-operation of all men of good-will will facilitate the millenium of which the world has always dreamed

In order to attain this end Islam teaches us the following rules

1 We must love God to whom we owe our all who is our best well-wisher, and from whom our soul draws the necessary strength to accomplish its constant progress to a higher and higher life

2 We must respect the teachers of all mankind since they all derived their inspiration from God

3 We should faithfully carry out all the commandments of God knowing that since He is good only good can come from the all-Good The limitations which God has placed on our passions are for our own good just as a doctor in prohibiting certain things intends only his patient s good The apparent evils we have to suffer in doing God s will are seeds of future good as the bitter medicines which a patient has to take lead to his health and strength

4 We should not worry but should cultivate a hopeful temperament knowing that our interests are safe in the hands of God whose laws we obey

5 We must lead an active life pursuing the path of the establishment of the divine law as enun-

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ciated in the Holy Quran For this purpose we must reverently study the divine law live in accordance with it and lovingly preach it to others

6 If we do this great is our reward with God, for it was to do this that all the Prophets came We will thus be following in the footsteps of the prophets and God will love us and His blessings shall follow us wherever we go Because thus we shall be making ourselves instruments of divine will and those whom God favours must succeed and prosper

7 How we are to accomplish the divine will was taught by the Holy Prophet (peace be on him) by his own example The Prophet lived in accordance with the teachings of God and has left behind him the lesson of his own practice for all the occasions of life For his life covered all phases of human activity and history has preserved for us a complete account of his doings since it is the will of God that his life should serve as beacon-light to all seekers after truth for all time to come We must, therefore, carefully study his life and follow in his footsteps

We must live in the presence of God who is the source of all light and truth and happiness His light will dispel our darkness of ignorance He being the source of all virtue, evil will not approach us in His presence And He being the source of all happiness our hearts will radiate happiness and joy if we fill our hearts with His remembrance Verily to Allah we belong and to Him shall we turn will be echoed by our souls and save us from all anxiety and grief

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# The Power of Silence

Everybody knows how Mahatma Gandhi observes days of silence from time to time Silence develops our spiritual powers and is recommended both in the Quran and the sayings of the holy Prophet

A man asked the holy Prophet for good advice The Prophet said Upon thee is enjoined a long silence for verily that would drive away Satan and be helpful to thee in the affairs of thy religion' On another occasion the Prophet said Eat little, talk little, and sleep little ' Too much talking exhausts our spiritual powers and we thereby lose the habit of meditation deliberation and reflective contemplation It is well known how the holy Prophet spent years in the cave of Hira in silence and prayers Buddha spent years in silence and contemplation Christ spent years in silence and communion with God All *sufis*, mystics and *yogis* love silence and peaceful communion with God Wrangling and disputations lead to bitterness and hate

When Zakaria prayed for a son and God revealed to him that his prayer was accepted, he said 'My Lord ! appoint a sign for me" God said 'Thy sign is that thou shouldst not speak to men for three days except by signs and remember thy Lord much and glorify Him in the evening and the morning" What was meant by this injunction was " Silence for three days will so

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strengthen thy spirit that thou wilt see with thy spiritual eye the fulfilment of thy prayer

" Silence and Secrecy ! ' Cries carlyle " Altars might still be raised to them (were this an altar-building time) for universal worship Silence is the element in which great things fashion themselves together that at length they may emerge, full-formed and majestic into the daylight of Life, which they are henceforth to rule Not William the silent only, but all the considerable men I have known and the most undiplomatic and unstrategic of these, forbore to babble of what they were creating and projecting Nay in thy own mean perplexities do thou thyself but *hold thy tongue for one day*, on the morrow how much clearer are thy purposes and duties what wreck and rubbish have these mute workmen within thee swept away when intrusive noises were shut out ! Speech is too often not as the Frenchman defined it, the art of concealing Thought but of quite stifling and suspending Thought so that there is none to conceal Speech, too is great but not the greatest As the Swiss inscription says *Sprechen ist Silbern Schweigen ist goldern* (Speech is silver silence is golden) or, as I might rather express it, Speech is of Time Silence is of Eternity

Bees will not work except in darkness, Thought will not work except in silence neither will virtue work except in secrecy

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# Woman's Debt to Prophet Muhammad

**By ANDRE SERVIER**

If we were to go by the commandments of the Quran and the sayings of the Prophet the Muslim woman might be regarded as enjoying favourable treatment The desire to raise woman s status shows itself in all the sermons of Muhammad and indeed the Arab woman does owe a great deal to him Before his time she was a sort of inferior being, without legal position a slave to the good pleasure of the male Muhammad did his best to do away with the barbarous customs of which she was the victim

Exhortations to kindness abound in the Quran

" Fear the Lord, and honour the womb that bare thee O Believers ! It is not lawful for you to make yourselves the heirs of your wives against their will, nor hinder them from marrying again when you have put them away so that you may take away from them a portion of what you have given them Be kind in your behaviour towards them If you wish to change one woman for another and you have given one of them a hundred dinars, let her keep it all

" Are you keeping your wife ? treat her properly Are you divorcing her ? do it generously "

There is the same spirit of benevolence in the sayings of the Prophet collected in Hadith ' God commandeth you to be kind to your women, they are your mothers, your daughters, your aunts '

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In his own actions Muhammad set the example of kindness One day he ran races with his wife Ayesha and she won, but the second time it was the Prophet who won Then Muhammad said to her The game is equal, O Ayesha

One day some negroes played some games outside his house The Prophet asked Ayesha to see the games but, in order that she should not be seen by the audience, he placed her between two doors of the house and stood in front of her remaining in this position until she had finished watching the players Then when his wife had returned to her own apartments the Prophet addressing the company said The best of Believers is he who shows the most gentleness and delicacy towards women The first among you is he who is most amiable with his women, and I am better than you as regards my own

Before his death Muhammad again insisted in favour of woman s cause

Treat women well they are your helpers and they can do nothing by themselves you have married them on the security of God and you have taken possession of them with divine words "

As regards women the Quran lays down

Bid the women who believe to lower their eyes, to observe continence to allow none but their apparent charms to be seen to cover their bosoms with a veil to let none but their husbands see their charms Women must not wave their feet about in a way to display their hidden charms '

The Prophet said Virtuous women are obedient and submissive ' One day a woman asked the Prophet what were her duties towards her husband, to her he replied A wife should not leave her home without her husband s leave '

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If account be taken of the usual customs of his day, it cannot be denied that the Prophet sensibly ameliorated the position of women His words were applicable to his time and not to the future If he had lived in our times given his temperament, it is most probable he would have accepted the present progress Unfortunately the orthodox interpreters of the Quran and the Hadith in the narrowness of their minds are holding to the letter rather than the spirit of the sacred texts and thus rendering further improvement impossible

The present-day Muslim woman lives in ignorance, and hands over her ignorance and prejudices to the children she rears Herself a slave she gives her children slaves souls together with all the vices of a servile nature—dissimulation lying and deceit

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# The Curse of Intoxication

In the pre-Islamic days the Arabs were greatly addicted to drinking of intoxicants When the Quran forbade the use of intoxicating drinks the Muslim Arabs became the most temperate nation upon earth This shows the great spiritual power of the Prophet of Islam that at one word from him an entire nation gave up the use of intoxicants The efforts of all other reformers to wean their nations from the curse of drinking have failed

Toxin means poison To intoxicate means to poison Intoxicants poison the blood and brain to produce the result which they do Scientific experiments in England and America show that intoxicating drinks even in the smallest doses injure the tissues and both the heart and the brain suffer The Quran therefore, as a perfect Code of life could not but absolutely forbid the use of intoxicants

This is what Dr Charles Richet of Paris, who was awarded the Nobel Prize for Physiology has to say on the subject —

" Now I denounce one of man s most monstrous follies, which it would have been perfectly easy to avoid By dint of unremitting toil men have devised a product by means of which they intensify their degradation and bestiality They have taken enormous trouble to make themselves ill and unhappy They might live in serene simplicity, feeding in the same way as all created animals, but they must needs invent a hideous poison, the use of which they have spread and regulated

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It is revolting enough that any one should eat decaying meat, but the use of decaying vegetables is worse For as they decay the sugary vegetables produce a terrible poison, which is alcohol And so, instead of the lawful normal food which the great law of nature ordains and recommends man revels in putrid vegetables I say putrid, because alcoholic fermentation is only decay, exactly like any other putrefaction

Wine, cider, beer are depraved, corrupt, putrefied foods They are rejected with disgust by every living thing But man is the exception Were it only on account of his taste for drink, man would deserve to be set apart from the whole animal creation

*Homo Stultus* (Stupid Man) dotes on the poison of alcohol—there is no such thing as *Stultum animal*

Beautiful clusters of luscious grapes flushed with rose or gold exquisite to look upon and delicious to taste are flung pell-mell into a huge vat, crushed trampled and mutilated until they become hideous A sickening smell arises from them Then come Yokels who leap about half naked in the vat and infect this superb food with their filthy feet These splendid grapes become a noxious pulp where all sorts of vermin, microbic or otherwise, breed freely Juicy apples of exquisite hues hanging like jewels on our fine trees, are thrown into rotting heaps where they are left to putrefy to heighten the flavour of the liquor—and it is from this disgusting mess that man makes one of his favourite drinks

Into these ignoble products does man succeed in transforming these two adorable fruits of the earth, and there is nothing more hideous than this profanation

If we were prepared to drink these putrefied

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liquors until we made ourselves sick—but no! we go much further We have succeeded in extracting their pernicious essence Man is not content to drink this putrid mess he extracts its innermost essence till he finally draws from the rotten grape a sure and active poison—alcohol—marvellous mighty alcohol

Certainly fermented grapes apples, hops and cherries are very impure foods but they still retain some degree of nourishment We cannot tolerate this We have found out how to condense their impurity into poisonous liquor easily produced in vast quantities which stores up the toxin of the fermented juice And so thanks to his treacheous intelligence, man has fallen far below the level of the beasts

Is there any need to dwell upon the toxic power of alcohol? Taken in moderate doses it disturbs the digestive functions murders sleep, causes a transient stimulation quickly followed by intellectual fatigue Taken in strong doses it paralyses all our senses makes us lurch and vomit, and extinguishes the feeble glimmer of reason which flickers in our poor minds It soon overcomes the strongest man, and turns him into a raging beast who with empurpled face and blood-shot eyes bellows forth oaths and threats against his surroundings and insults imaginary enemies Never in any animal species, not among pigs, nor jackals, nor donkeys, is such ignominy to be found The ugliest thing in creation is the drunkard a repulsive being the sight of whom makes one ashamed to belong to the same living species

If this poison is constantly taken, then, infallibly, reason perishes utterly The liver enlarges, the hair falls out the hands shake, the gait becomes unsteady A hard drinker is an old man at thirty

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Through nights of sleeplessness and madness he hiccoughs incoherent phrases A disgrace I repeat a disgrace which dishonours us all

It is the drunkards who fill our hospitals and lunatic asylums By devising this unnatural product unknown to animals man has increased his sorrows

There is no more striking proof of man s inferiority to animals than alcoholism

To sum up —

1 The poison of alcohol is not found in nature It is a chemical product created by our own industry Therefore the resultant evil is wrought by our own will

2 This poison is a recognised poison We all know this The noxious effects of alcohol are as obvious as the light of the noonday sun It is common knowledge that it is a poison and yet people persist in poisoning themselves

3 Kings Parliaments, Academies Ministers all those who claim to lead the masses, though well aware that alcohol degrades the people, do nothing to prevent this degradation This is not merely stupid but shameful "

It speaks volumes for the wisdom of Pophet Muhammad that thirteen hundred years ago, when the whole world indulged in drink, he called attention to its evil effects and forbade its use

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## Adultery and Monasticism

' And go not nigh to fornication " says the holy Quran ' for it is an indecency and evil is the way ' All religions more or less condemn adultery but the Quran tells us not to go near it that is to say avoid all those actions which tend towards adultery It has therefore given us social laws which, while allowing the satisfaction of natural desires in a proper and harmless way prevent this evil and all its concomitants

Adultery leads to breaking up of marital relations production of bastards disgrace of families, degradation of society, and ravages of venereal diseases On the other hand lawful wedlock leads to love and affection between husband and wife, parent and child brother and sister It creates the spirit of discipline and self-sacrifice and provides a favourable soil for the growth of spirituality

Islam also condemns monasticism which does violence to the natural feelings that God has implanted in the heart of human beings not only for the perpetuation of the race, but also that they may taste the joys of unselfish love and fellow-feeling

It is a great pity that Western novelists while disparaging marriage hold up adultery to the admiration of their readers, painting its so-called joys in glowing colours They are, therefore, responsible for the great wave of immorality which has overwhelmed society in Western lands

This is what the great French doctor Charles

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Richet has to say on the subject from the scientific point of view —

" What an absurd anomaly are vows of virginity whether of man or woman ! One of the noblest—I would even venture to say one of the holiest—functions of humanity is to give birth to human beings If there be any goal in our existence—which is in the last resort admissible,—it is to perpetuate our species by new generations Therefore to condemn oneself to unending virginity is to violate the primeval law imposed on every living being Yet do we not see in Churches and monasteries monks and nuns who think to attain holiness through virginity ? A strange holiness which consists in disregarding the divine laws !

' If these Vestals these Capuchins these Carmelites these Dominicians these Jesuits these Fakirs were accessible to reason I should tell them that by their vows of virginity they were flying in the face of the manifest will of God in whom they believe They insult their Creator by claiming to know better than He does and by impudently disobeying the supreme law which He has laid down for every living being

' Have I not the right to declare that man deceived by the errors of his puny intelligence has put himself out of harmony with the unity of life ? He alone in the vast realm of nature, imposes virginity upon himself He is therefore, the only living thing which is absurd In saying that we must respect God's handiwork I am nearer religion than the priests themselves

' As a physiologist studying the springs of the living machine I have been slowly and surely led to a straightforward formal conclusion, which is that our body and soul are in their normal state so admirable, that any modification far from being

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for the better is for the worse and instead of perfecting degrades Natural life is the ideal of a wholesome happy potent life To believe that we progress by suppressing the generative function is as mad as to hope to attain a higher morality by fasting and scourging True holiness consists in the regular and moderate use of our normal functions Wise and fecund nature has clearly shown us her will when she provided us with the various organs We insult her by pretending to know better than she does

Not only do we insult her to which she remains supremely indifferent but what is far worse we are stupid in our treatment of ourselves Isn t it crazy to suppose that we can devise anything mightier than Love for the development of our moral energy ?

Next speaking of syphilis the learned doctor continues

This is a disease which man voluntarily seeks out in its den Sexual intercourse with an infected person is the sole and sufficient cause No one can maintain that this intercourse is involuntary Therefore syphilis is a voluntary illness

The origin of it is a recognised joke O muddle-headed man ! This laughable disease is terrible The skin is thickly covered with eruptions and hideous pustules The gums are ulcerated and the hair falls Racking headaches murder sleep The voice becomes raucous and the breath foul Premature senility overtakes the unhappy victim Later on the bones are attacked by necrosis The sight may be affected Tumours break out on the limbs Later still, the nervous system is deranged Then come atrophy and ataxia with such agonising pains that they drive the sufferer to suicide , and different forms of paralysis, especially general paralysis, that most ghastly degradation of body and soul

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Out of every hundred lunatics who rot in our asylums, there are forty alcoholics and forty syphilitics People who are ravaged with venereal disease are sterile If by chance a child is born it is a diseased miserable little object which, luckily, will probably only live a few hours or a few days

A comic disease indeed! Perhaps so in its early stages and for the onlookers But later, when the victim must endure his misery for two years ten years twenty yeats or for a lifetime! No, verily, if this disease is food for mirth it is a dreary sort of farce

What is really serious is that society does nothing to protect its members A certain syphilitic prostitute in a garrison town infected 20 per cent of the strength of the regiment quartered there At the rate of ten clients a day which was her average that made 300 soldiers a month And these three hundred unlucky young men went away to scatter broadcast the inexorable plague with which they were smitten among other prostitutes, their mistresses, their fiances and their wives

There is no prevention and no restriction Nothing is done to stem the rising tide of this disease, one of the most hideous plagues which afflict humanity

People argue that individual liberty—that sacred fetish—must be respected But the liberty of the individual is a ghastly jest when it involves the granting of a complete license to spread the most horrible of all infections

Chemists are forbidden to sell two grammes of laudanum Now it is more dangerous to touch a syphilitic person than to swallow two grammes of laudanum After taking the drug one is stupefied

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for a few hours but the next day one forgets all about it whereas a sharp attack of syphilis shortens and poisons the remainder of a man's existence

Why is a syphilitic free to infect fifty people when his illness is at its worst? Why is he allowed to marry? The liberty of the individual forsooth! As a matter of fact no one bothers his head about the reform of his morals Individually and collectively we are blind enough never to give a thought to our health the greatest of all our blessings '

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# Monasticism

" There is no monasticism in Islam says the holy Prophet This world is not bad in itself So we should not renounce its blessings in betaking us to a life of asceticism The mischief lies in the mis use of God s gifts and not in their use For God has not created anything in vain

Islam teaches us to develop all our faculties spiritual, intellectual and physical to their highest pitch It also teaches us to develop all the natural resources of the earth by means of science We must then share the blessings of God with all mankind and help each other to develop ourselves and be happy Injustice is prohibited Charity sympathy and service of humanity are the key-notes of Islam

There has been a misapprehension in the minds of those who have favoured monasticism that unless we strangled our natural instincts they would land us into mischief Islam says No do not kill your faculties but employ them for the good of humanity

This is illustrated by a parable It is said that a king was in the habit of walking about his capital every night in disguise in order to discover that no one was oppressed One night he met a party of four persons whom he suspected to be robbers So he joined their company to see what they were up to

One of them said that he understood the language of animals Another said ' I am gifted with such a sense of smell that I can find out with its aid

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where a treasure is hidden ' The third said "I know the art of opening a lock however intricate it be ' The fourth said ' I am gifted with a power better than that which any of my other companions possesses for if I happen to see once a person s face even in darkness I can recognize him ever afterwards though he be hid amongst a thousand people ' They all inquired of the new friend what art he possessed whereupon he said, I possess this extraordinary power that if I chance to see a person sentenced to be hanged and if I nod my head at him he is at once set at liberty This is mighty good they said and this should make us bold to-night to commit burglary on the king s treasury

They all set out together On their way they met a dog who barked at them The new friend asked of the one who knew the language of lower animals ' what does this dog say? 'It says, said he there is a king among you' When they came to the treasury its locked door was opened by the companion who knew the art of opening intricate locks and they entered in it and the treasure was soon searched out where it lay hidden by the person who possessed the extraordinary sense of smell amongst them After their work was over they separated and the king went to his palace

The next day it was given out that the king s treasure was stolen during the night After trying his officers skill in tracing out the burglars and finding them wanting in it the king gave the clue to his officers of the burglar s whereabouts The burglars were tried and the judge sentenced them to death

The thieves consulted among themselves saying the dog said One of you is a king, so perchance our fifth companion was our king in disguise who gave us away They therefore requested to be

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presented to the king in order that they may beg for his mercy They were ushered into the presence of the king and the person blessed with extraordinary distinguishing power said to him 'Each of us has shown his art to thee O king! Now do thou also nod thy head to set us free from the gallows'

The king nodded the head and set them at liberty He then ordered them to be usefully employed according to their different faculties, for the benefit of the public

Similarly, say the *sufis* when Lord Love will preside in our hearts he will, like the king in the parable, employ all our faculties like the four thieves in work conducive to our and to society's benefit So what is needed is the love of God and not the starvation of our faculties and powers We must use all our faculties in such a way as to benefit both ourselves and mankind in general When we love God our hearts will feel pleasure in serving God's creatures instead of injury them Such has always been the case with prophets and saints

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# Islam and Science

Islam teaches us that God is the Creator of the Universe and that He has not created it in sport There is a purpose behind the creation of man and of everything That the highest success of man lies in his discovery of the purpose of his creation and of fulfilling that purpose Man by fulfilling the mission appointed for him by God goes on developing his personality and becomes a friend of God (*Wali-Allah*) and a co-operator with Him in his creative evolution, and His viceregent (*khalifa*) on earth In this consists man s highest bliss (paradise)

Opposition on the part of man to the purpose for which he has been created leads to man s degeneration (fall) and misery (hell) It therefore behoves man to gratefully accept his high destiny and devote himself actively to the accomplishment of the grand purpose of his creation God helps those who help God in His Noble design of creative evolution which will be accomplished in spite of the opposition of the ignorant They desire to put out the light of God by their breaths but God will perfect His light averse though the misbelievers be (Quran 61 8)

God tells us in the Quran at another place that all created things are for the benefit of man and he should therefore acquire science in order to be able to make the best use of God s creation Man should not give himself to superstition and ignoble conjectures but work out scientific truths by observation, contemplation experiment measurement, comparison and other methods open to

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intellect To help man to discover spiritual truths regarding the purpose of man's creation, and the way to his perfection success and happiness, God has revealed His will to the prophets and saints who possessed the necessary qualifications and ability to receive divine revelation Thus God has provided man not only with his physical needs but also with the requisite knowledge and guidance for his spiritual progress

It had become customary with the philosophers and scientists of the nineteenth century to refer all phenomena to accidental beginning They did not explain the origin of life on this planet nor the purpose of the evolution which they said was going on The present century marks a welcome change in the right direction This is what Doctor Charles Richet of Paris, who was awarded the Nobel Prize for Physiology in 1913, says about it —

' Since I exist, since I think since I suffer I have certainly the right to ask the reason of my existence my thought my suffering !

What is my business here ? What is required of me ? Why life ? Why death ? Who gave me thought ? And to what purpose ? Must I always go on my way knowing neither the cause nor the object of my journey ?

' Why do I pass from infancy to old age through a thousand griefs without discovering the reason for this headlong career ?

" Yet I am something, a very small thing by all means, but still an *ego* a very tiny man, but still a person who likes to be noticed

" As Montaigne said, what sort of a monster is this drop of semen from which we are sprung, which carries in itself the thoughts and tendencie of our fathers !

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The foundation of Psychology is the nervous system How can cells, those tiny sacks filled with a semi liquid substance greedy for oxygen, be capable of thought which involves moving outside the material sphere? How can that diminutive pasty mass retain the memory of some faint emotion which stirred it these thirty years gone by? The memory! What a world, passing our comprehension How will this humble cell imagine daring conceptions in which this universe is represented? How will it conceive abstract ideas like truth, space, justice and duration of time? How can what is mobile, frail and unstable attain to the idea of immobility, strength and stability? Here again I do not understand

Let us suppose that someone has counted all the specks of grit in a heap of sand that each pebble in it has been weighed measured and drawn What will it profit me, this meticulously accurate enumeration, if I still know nothing of the remote causes for the existence of that heap of sand, nor of its ultimate destiny? Therein lies the real interest That is what I want to know So much so that on the day when I am convinced that I am never to know anything about my pile of sand beyond the number, weight and shape of the pebbles which go to make it, I shall lose all my zest for this irksome task! Why are they there those stones which I count and describe? Who put them there? What is their true meaning?

To understand why living things exist and men endowed with a modicum of intelligence would be to penetrate, though ever so little, into the cosmos somebody will eventually demonstrate the mathematical relations of gravity, light, heat and electricity, but all to no purpose, for the same dreadful problem will always confront us—what are we here for?

" Art then is human, science is human, and at

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no point does man s intelligence penetrate the absolute "

God through His Prophets comes to the aid of man and enlightens humanity with things which are beyond its ken The souls of the prophets are so delicately attuned to higher things that they can feel and see things which are invisible to us and like sensitive instruments such as the radio and barometer record things to which ordinary mortals remain quite insensible Shakespeare says

' There are more things in heaven and earth, Horatio

Than are dreamt of in your philosophy

Milton also mentions how angels surround us on all sides of whose presence we remain ignorant The spiritually-tuned souls receive intimations which ' no gross ear can hear —

So dear to Heaven is saintly chastity
That when a soul is found sincerely so
A thousand liveried angels lacky her
Driving far off each thing of sin and guilt
And in clear dream and solemn vision
Tell her of things no gross ear can hear
Till oft converse with heavenly habitants
Begins to cast a beam on the outward shape
The unpolluted temple of the mind
And turns it by degrees to the soul s essence
Till all be made immortal but when lust
By unchaste looks, loose gestures and foul talk,
But most by lewd and lavish act of sin
Lets in defilement to the inward parts
The soul grows clotted by contagion
Imbodies, and imbrutes till she quite lose,
The divine property of her first being

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Doctor Charles Richet beautifully illustrates this point in the following words (showing that there are unsuspected forces spiritual and others of which we are now ignorant but of which we will by degrees gain knowledge as we go on progressing) —

'Are there any scholars—or even any illiterate people—ingenuous enough to be convinced that matter has properties besides those which are perceptible to our senses? If we had never put a piece of iron near a magnet we should never have suspected that mighty forces were vibrating in it Huxley tells us how one day he put his head between the two poles of a huge magnet capable of lifting 300 kilos Then, he said an extraordinary phenomenon occurred I felt nothing whatever Magnetic force however great the energy of its radiation does not affect any of our senses and was only revealed to us by chance We should never have known anything about it if there had not been a bit of iron to betray it

Imagine an animal with no sense of smell at all He would have no idea of what smell can be Creatures without a retina would know nothing of what is meant by the word *light* yet they could live! They would inhabit a dark world full of sounds if they had an apparatus for hearing and resistant if they had organs of touch but they would understand nothing of light and shade Having no visual mechanism, they could imagine absolutely nothing of these varied and complex images which at every second of our lives convey to us the idea of colours

'Analysis of the elementary laws of physics teaches us that electric forces are quivering everywhere with a tremendous intensity To observe this, we only need a galvanometer Then thanks to the deviation of the needle these energies become evident They can be regulated their vibrations

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can be registered We are therefore surrounded on every hand by forces, sometimes weak sometimes enormously strong which have no effect on our senses, and of which we can only form an idea by means of a very special experimental apparatus If this is lacking, we impudently assert that there is nothing there because we observe nothing If we had no galvanometer we should have no suspicion of the electric and magnetic forces which are seething round us But they would exist none the less

'Physcists have demonstrated that electric currents of great intensity when they are of brief duration or (which comes to the same thing) of high frequency do not affect our sensitive nerves yet they are strong enough to light an electric lamp The body may be traversed by currents strong enough to make light and yet we are not conscious of any sensation whatsoever

Here then are tremendous forces to which we are quite insensible, not being adapted to them and which we can only know through mechanical contrivances *How many other forces doubtless exist* for which no mechanism is available ! and of which therefore we remain in utter ignorance

It is very likely almost certain indeed that many powerful forces are circulating in the world of which we are totally unconscious because we have neither sensational apparatus to feel them nor physical apparatus to reveal them

Science, however, does not authorize us to state that there is nothing there A deaf man would make a fool of himself if he maintained that there was no such thing as noise in the universe and mankind would be equally stupid if they claimed to be initiated into all the energies of nature through the medium of their five poor senses Only a man

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of very low intellect would dare to say 'All the forces of the universe are mentioned in our treatises of physics gravity light, heat and electricity There can t be any more'

If by some chance, for chance bears fruit often than genius a new force were to be discovered it would be no cause for stupefaction for beyond a doubt many unknown forces are acting round us in this vast universe of which only a few properties are dimly known to us

Men move in *a very limited material and moral world* They go no further and do not dream that any other may exist—a crazy illusion which they cherish to their dying day

All the forms and movements are mere appearances and possibly conceal other tremendous forces beyond our conception since we have nothing to put us on there track These forces are far more *a sealed book to us* than for example, Hamlet s soliloquy is to an oyster gaping on the beach We evolve not only amidst the unknown and the unknowable but amidst the misunderstood and the incomprehensible So be it! Then why is there intelligence? and an intelligence which, in defiance of its weakness aspires to knowledge?

Nothing would be more delightful than to lean upon good, solid, unshakable axioms, which would never give way under the repeated shocks of our intellectual divagations but which would uphold us by the strength of their inflexible rigidity, and so prevent us from straying into the paths of conjecture'

The unshakable axioms for which the learned Doctor has expressed his insatiable longing will be found by him in the Quran, which was revealed to Prophet Muhammad for the guidance of humanity and which affirms the teachings of the prophets who

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preceded him The Doctor admits that knowledge is not confined to that which we already know The holy Quran says If all the trees were to become pen and all the oceans to become ink they would not be sufficient to write down the wisdom of God This shows the bounds of knowledge are illimitable inasmuch as the source of all knowledge God is boundless And the prophets whose souls are in tune with the Infinite can receive knowledge from the great Unknown which is not accessible to all mortals just as a finely tuned radio can capture from the atmosphere the music which we could not hear with our unaided ears

In our everyday life we have to believe a good deal on trust We believe in what our doctors lawyers friends, neighbours, newspapers history books tell us Otherwise it would be impossible to carry on life The prophets deserve to be believed above all others, inasmuch as they lead pure lives and are unselfish and self-sacrificing having no reason to lie or to deceive If we can believe the verdicts of scientists even though we do not possess the requisite scientific training to test their theories we should much more believe the prophets whose teachings as regard unseen things, we may not be able to test (not having the requisite spiritual training at the moment) But as we develop spiritually the truth of their teachings becomes more and more apparent to us

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# The Saintly Khwaja Hasan

Hasan was born at Medina in the year 19 A H and died 110 A H living to the ripe age of 91

Once while Hasan was preaching in the mosque on the blessings of having a good and just ruler and was depicting the character of a tyrant in bold colours the Governor (Hajjaj the tyrant) entered the mosque followed by his soldiers with drawn swords The people said to one another Now will Hasan bridle his tongue' But Hasan went on speaking boldly growing warmer and warmer over his theme till Hajjaj admiring his boldness got up and said If anyone wants to see a bold fellow, here is one in the person of Hasan

Hasan was so humble that he never thought himself better than his fellow creatures One day on the banks of the river Tigris he saw a negro, sitting with a woman in his company and a bottle before him Hasan said to himself "Perhaps I am better than he, for I am no drunkard, neither am I immoral with women As he was thus thinking a boat passed along the waters, was caught by a strong wind and capsized The crew seven in number struggled in the water for their lives The negro jumped in saved one after another six of the number, and turning to Hasan said "Come and save the seventh for thou thinkest thyself better than me, O Hasan I am not a drunkard The bottle contains only water and the woman whom thou seest is my mother' Hasan never afterwards considered himself better than any of his fellow creatures

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A story is told about the saint's love of animals. He bargained to purchase a horse from one of his acquaintances, for the dumb creature had got maimed and had excited the saint's pity The acquaintance was only too glad to get rid of it During the night the acquaintance saw in a dream a lovely plot of land and a beautiful horse grazing on it, and on inquiring to whom it belonged he was told that it belonged to Hasan the lover of lower animals Next day the saint's acquaintance went to him and asked him to cancel the bargain as he said from what he had seen in his dream, he now appreciated how noble it was to be kind to the dumb creatures But the saint would not cancel as he had also seen the same dream during the previous night, and the acquaintance left his house disappointed

Next night the saint saw in his dream a spacious mansion in Heaven far better than the plot of land and the horse grazing upon it which he had seen the previous night and inquiring to whom it belonged, he was told it belonged to the person who was lenient in his dealings with his fellow creatures and treated them with love and kindness The saint next day went to his acquaintance and according to the desire of the acquaintance cancelled the bargain

That Hasan appreciated the responsibility of a leader can be gathered from his taking a lesson to his heart from an answer he received from a drunkard, whom he saw reeling and going on with unsteady steps in one of the muddy streets of Bussora He told him to keep his steps steady otherwise he might get a bad fall whereupon the drunkard answered ' O Imam of the Muslims ! I would clean myself of the dirt easily enough if I tripped, but it wouldlbe sad both for thee and thy followers if thou trippest and couldst scarce clean

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thyself of the dirt that would cling to thee for ages ' Hasan took the lesson to heart and told his followers to warn him instantly they found him in the wrong

Hasan had a keen sense of humour and even trifles afforded him food for reflection Seeing a child carrying a candle he asked him whence had the light of the candle come The child remained embarrassed for a time but presently a blast of wind blew out the light and the child said in triumph Tell me Sir where has it disappeared and I shall tell you whence did it come Thus Life s flickering flame appears from whence one scarcely knows, and vanishes by a sudden blast of death

Hasan says A woman s answer once went right to my soul She came running to me bare-headed complaining of her husband s conduct towards her I asked her to go and covr herself properly and then come to me She said O Imam of the Muslims ! I have so lost my senses in the love of a creature that I am not conscious of my own self Hadst thou not informed me of it I would have run on to the bazar unconscious of my not being properly covered but wert thou as much in love with thy Creator as I am with one of His creatures thou woulds not have noticed my bare arms and head '

Hasan says ' I was on the terrace of my house when I heard my neighbour s wife giving the following warm sermon to her husband Hast thou lost thy senses ? I have been with thee for these forty years thy partner in all thy sufferings I never complained of thee even if thou didst not supply me my wants and endured for thee the cold of winter and the hot weather of summer I maintained thy honour in thy fellow men s eyes and submitted to thy slightest wish But I will never submit to this thing Thou wantest to take another partner in thy

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love preferring her to me I will never allow thine eyes to settle on another woman's beauty I will seize the Imam s skirt and complain bitterly of thee before him ' Hasan says this reminded him of the Lord s words Verily God forgiveth not the taking of other partners unto Him but except this He forgiveth to whom He pleaseth The love that one should bear towards his Lord must be unalloyed pure and selfless

## A Few Sayings of Hasan

(1) A sheep is better than an unawakened human being for the sheep is called away by the shepherd s voice from grazing on weeds that would harm him but the Word of God does not call away a human being steeped in pleasures of this world from things that stifle his higher faculties

(2) There is no greater pestilence on this earth than one who always utters vain words and whoso ever remains silent without observing and judging upon things around him is deeply set in ignorance and the glance which goes without drawing a lesson goes in vain

(3) Whosoever is sound in sense has always moments of silent contemplation and communion with his heart, searching out and discovering in those moments truths which lay hidden before, and which leap upon his tongue when the occasion calls them forth

(4) Sincere piety reaches the point where nothing but truth comes upon the tongue of its possessor whether he be in anger or out of temper where his limbs are never misused in the perpetration of that which is forbidden by the Lord where not a single thought passes his mind which is not approved of his Lord

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# The Saintly Muslim Missionaries in India

**By Dr MURRAY TITUS, Ph D , D D**

Throughout the history of Islam in India the missionary or the itinerant preacher has been a relatively important factor His work has not received anything like the attention that it deserves from the standpoint of the results accomplished It must not be thought that the Muslim preachers were organized for their propaganda work in any modern way Usually they have been individuals endowed with piety and religious zeal frequently men of learning who, through their own personal interest in the spread of Islam and inspired with divine call have been content to wander from place to place and gather disciples

The period of this individualistic missionary activity extends from the beginning of the eleventh century right up to the present time, though with considerable irregularity The records show that there were very few missionaries in the first two centuries beginning with the time of Mahmud's invasions But in the thirteenth century A D, well-known names begin to appear, particularly that of Khawajah Muin-ud-Din Chishti of Ajmer The fourteenth century A D seems to have been the time of the greatest display of missionary zeal, since the number of missionaries of whose names and work we find a record exceeds that of any other single century The fifteenth and sixteenth centuries following showed a tendency to a decline in missionary work However, we know that quiet personal

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work must have gone on all the time as it does at the present day resulting in numerous accessions to the Muslim community

One of the earliest missionaries of whom we have any record was Shaykh Ismail who came to Lahore about the year A D 1005 He belonged to the Bukhara Sayyids and was distinguished both for his secular and religious learning It is said that crowds flocked to listen to his sermons and that no unbeliever ever came into personal contact with him without being converted to the faith of Islam

To the eleventh century also belong Abdullah a missionary from Yaman who began his work of preaching in Gujrat about the year A D 1067 It is said that through the performance of his miracles many Hindus were converted to Islam The Bohras regard him as their first missionary

In the twelth century we meet with the name of Nur-ud-Din, more generally known as Nur Satsagar, the name which he adopted in deference to the Hindus He was sent from Alamut in Persia the headquarters of the Grand Master of the Ismailis and came to Gujrat in the reign of Siddha Raj (A D 1094—1143) It is said that he was instrumental in the conversion of the Kanbis Kharwas and Koris all low caste folk The Khojahs regard Nur Satsagar as their first missionary

In the thirteenth century there are several names of importance One or these is that of Sayyed Jalal ud-Din of Bukhara (A D 1190-1291) He settled in Uch in Sind in A D 1244 and was successful in winning many converts to the faith of Islam Many of his descendants are still revered as saints and even to this day his tomb is guarded by members of his family This remarkable family has been responsible for a widening circle of religious influence Sayyed Sadr-ud-Din and his son, Hasan

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Kalım-ud-Dın, who laboured ın the neighbourhood of Uch are lıkewıse held to have been the cause of many turnıng to Islam ın the thırteenth century and the latter ıs said to have possessed such magnetic ınfluence that as soon as hıs glance fell upon any Hındu he would at once accept the faıth Sayyed Ahmad Kabır known as Makhdum-ı Jahanıyam and grandson of Jalal-ud-Dın ıs said to have been the means of the conversıon of several trıbes ın the Punjab

Perhaps the most famous mıssıonary of Indıa was Khwajah Muın-ud-Dın Chıshtı who dıed ın Ajmer ın A D 1236 A natıve of Sıstan ın what was then East Persıa he ıs said to have receıved hıs mıssıonary call to Indıa whıle on a pılgrımage to Medına The Prophet came to hım ın a dream and saıd to hım 'The Almıghty has entrusted the country of Indıa to thee Go thıther and settle ın Ajmer By God's help the faıth of Islam shall through thy pıety and that of thy followers be spread ın that land' Accordıng to the account he obeyed the call and came to Ajmer where ıdolatry prevaıled under Hındu rule One of hıs fırst converts was a yogı the spırıtual preceptor of the Rajah hımself Lıttle by lıttle Muın-ud Dın attracted to hımself a body of dısciples whom he had won over from ınfidelity by hıs teachıngs Hıs fame as a teacher became so well known abroad that Hındus are saıd to have come to hım ın great numbers and that many were ınduced to embrace Islam Even durıng hıs short stay ın the cıty of Delhı, when on hıs way to Ajmer, he ıs said to have converted seven hundred persons

Late ın the same century Bu Alı Qalandar a mıssıonary from Persıan Iraq came to North Indıa and settled at Panıpat near Delhı The Muslım Rajputs of thıs place declare that they are descen-

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dants of one Amir Singh, who was a convert of this saintly man Bu Ali Qalandar died there in A D 1324, and his tomb is still an object of veneration to many pilgrims

The following statement of W W Hunter would seem to be quite a fair interpretation of the response made by the people of Eastern Bengal to the work of the Muslim missionaries

To these poor people fishermen, hunters, pirates, and low caste tillers Islam came as a revelation from on high It was the creed of the ruling race its missionaries were men of zeal, who brought the Gospel of the unity of God and the equality of men in His sight to a despised and neglected population "

Missionary efforts in Bengal, as elsewhere, are attested by the graves and shrines of missionaries, who are credited with having been zealous for the spread of their faith One of the earliest of these belonged to the thirteenth century, Shaykh Jalal-ud-Din Tabrizi who died in A D 1244 He is said to have visited Bengal and died there though the place of his tomb is unknown Yet his memory is revered and a shrine in his honour has been erected which is still visited by pilgrims

During the thirteenth and fourteenth centuries A D missionary work was carried on in the Punjab Kashmir, the Deccan Western India and Eastern India with increasing zeal In the Punjab we find Baha-ul-Haq Baba Farid-ud-Din of Pakpattan, and Ahmad Kabir known as Makhdum-i-Jahaniyan at the height of their endeavour The first of these is said to have converted many tribes on the plains of the Western Punjab and Baba Farid-ud-Din is said to have been the means of the conversion of some sixteen tribes Bulbul Shah is said to have been the first missionary to Kashmir In the early part of the

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fourteenth century he converted the king of that country who took the name of Sadr-ud-Din Later in this century in A D 1388 the progress of Islam was greatly advanced by the coming of Sayyed Ali Hamdani who is said to have brought with him seven hundred Sayyids These men established hermitages all over the country and by their influence appear to have assured the acceptance of the new religion

In the Deccan and Western India we find the well known Sayyed Muhammad Gisu Daraz and Pir Mahabir Khamdayat at work The latter was an Arab preacher who came as a missionary to Bijapur about the year A D 1304 and began work among the peasants Among these are to be found Muslims who claim that their ancestors were Jains converted by him At the close of the same century Gisu Daraz was working among the Hindus of the Poona district, where he met with success and later was similarly successful in Belgaum He was laid to rest from his labours at Gulbarga

In the fifteenth and sixteenth centuries, Sind and Western India particularly were the scene of the labours of Muslim missionaries In Sind and Cutch, Sayyed Usuf-ud-Din and Pir Sadr-ud-Din became famous for their work We are told that Sayyed Usuf-ud-Din, who was a descendant of Abdul Qadir Jilani was bidden in a dream to leave Baghdad for India and convert its inhabitants to Islam He came to Sindh in A D 1422 and after labouring there for ten years he succeeded in winning over to Islam seven hundred families of the Lohana caste, who followed the example of two of their number by name Sundarji and Hansraj, these men embraced Islam, after seeking miracles performed by the saint, and on their conversion received the names of Adamji and Taj Mohammad respectively

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Under the leadership of the grandson of the former these people migrated to Cutch where their numbers were increased by converts from among the Cutch Lohanas

Pir Sadr-ud-Din began his labours in Sind about the year A D 1430 He was an Ismaili missionary who was head of the Khoja sect He made certain concessions to Hindu beliefs and customs, with the result that he won his first converts in the villages and towns of Upper Sindh He also worked in Cutch and from these parts the doctrines of his sect spread southwards through Gujarat to Bombay

In Gujarat and other parts of Western India missionaries of Islam were actively engaged in spreading their doctrines Imam Shah of Pirana and Dawal Shah Pir are two whose names are linked together in the latter half of the fifteenth century A D The former is said to have converted a large number of cultivators by bringing about a fall of rains after two seasons of scarcity On another occasion, meeting a band of Hindu pilgrims passing through Pirana on their way to Benares he offered to take them there they agreed and in a moment were in the holy city, where they bathed in the Ganges and paid their vows , they then awoke to find themselves still in Pirana and adopted the faith of the saint who could perform such a miracle

Malik Abdul Latif, the real name of Dawal Shah Pir was a son of one of the nobles of Mahmud Begarha (A D 1458-1511), of the Muslim kingdom in Gujarat Many of the Cutch Muslims hold the Pir as their spiritual leader, and assert that through his influence many Hindus were converted

In Nasik are to be found the descendants of Shah Muhammad Sadiq an Arabian Missionary who came from Medina in A D 1568, thus following another Arabian missionary, Khwajah Khunmir

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Huseyni who laboured in the same region fifty years before with considerable success

To Kashmir towards the close of the fifteenth century came a missionary from Talish on the Caspian Sea by the name of Mir Shams-ud-Din He was a Shia and with the help of disciples is said to have soon converted a larger number of people

Arnold tells of another group of people in southern India the Dudekulas

Who live by cotton cleaning (as their name denotes) and by weaving coarse fabrics and attribute their conversion to Baba Fakhr-ud-Din whose tomb they revere at Penukonda Legend says that he was originally a king of Sistan who abdicated his throne in favour of his brother became a religious mendicant and set out on a proselytizing mission The legend goes on to say that he finally settled at Penukonda in the vicinity of a Hindu Temple, where his presence was unwelcome to the Raja of the place Instead of appealing to force he applied several tests to discover whether the Muhammadan saint or his own priest was the better qualified by sanctity to possess the temple As a final test he had them both tied up in sacks filled with lime, and thrown into tanks The Hindu priest never reappeared but Baba Fakhr-ud-Din asserted the superiority of his faith by being miraculously transported to a hill outside the town The Rajah hereupon became a Musulman and his example was followed by a large number of the inhabitants of the neighbourhood and the temple was turned into a mosque

Another community found in South India that is an excellent example of group conversion by missionaries is that of Ravuttans, found in the districts of Madura, Tinnevelly Coimbatore, North Arcot, and Nilgiris These people assert that they were

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converted by the preaching of Missionaries whose tombs they venerate to the present day Of these the leading one seems to have been Sayyed Nathar Shah (A D 969—1039), variously called also Nadir Shah and Nathad Vali This man who is said to have converted large numbers of Hindus to Islam, made his headquarters at Trichinopoly after wandering much in Arabia Persia and Northern India His tomb is a famous place of pilgrimage in South India

Most of these missionaries seem to have attracted followers to themselves because of their undoubted piety which is a matter of great consideration among the Hindus But all seem to have made an impression and won a hearing because of the simple and straightforward religious and social precepts of Islam which exalt the unity of God declare the abomination of idolatry and proclaim the equality of all believers as opposed to the oppressive system of caste, which has been for so many centuries the blight of Hinduism So after all due allowance is made for the influence of the miraculous it remains without question that as a result of the piety and zeal of the missionaries and the message they had to proclaim they undoubtedly did win conspicious success

## Missionary Work Since 1800

The work of individuals has been going on as before and having come under critical review results can be more accurately evaluated In the early part of the nineteenth century there was a remarkable revival of the Muhammadan religion in Bengal, particularly under the inspiration of the Wahabi reformers, Haji Shariatullah and his son Dudhu Mian, who won many converts from among

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unbelievers Nor can the conversions be said to have stopped at the present time

Since the middle of the nineteenth century there has been a widespread revival of Islam all over India and the annual conversions are estimated any where from ten thousand to six hundred thousand

On the Malabar coast conversions are being made from among the *Tiyans Mukhuvans* or fishermen caste, from the *Cheruman*, or agricultural labourers and other low castes At Ponani under the auspices of the Minnat ul-Islam Sabha there are two schools for new converts one for boys another for girls It is reported that more than six thousand converts have passed through these schools since they were organized Those under instruction are not only given free tuition in the tenets of Islam but are given financial assistance as well There are sixteen branches of the Sabha in South Malabar Travancore, and Cochin and extensive charities have been organized

So numerous have the conversions from Hinduism been that there is a decided tendency for the Muhammadans, of both the west and the east coasts of Southern India to retain the aboriginal type from which they are drawn During the decade ending in 1911 the Mappillas on the west coast increased fourteen per cent largely through accessions from the lower classes of Hindus In fact, the increase has been so rapid as to make it possible that in a few years the whole of the lower grades of Hindu society of the west coast may become Muhammadans The possibility receives support from the evidence of the census Superintendent of 1881 who wrote concerning the decrease in the number of the Cheruman caste as follows

This caste numbered ninety-nine thousand in

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Malabar at the Census of 1871, and in 1881 only sixty-four thousand There are nearly forty thousand fewer Cherumans than there would have been but for their conversions to Muhammadanism

There are many zealous Muslim missionaries working at the present time throughout India with varying results Khwaja Hasan Nizami of Delhi has developed a considerable amount of literature in the form of tracts pamphlets and books which are circulated through different languages of India

When it comes to considering the classes of Hindus from which converts have largely come it is impossible to account for the size of the numbers wholly through the militant or peaceful zeal of conquerers, traders and missionaries There are other elements that enter in from the side of the Hindus themselves and from the structure of their society that have been an aid to the spread of Islam The first of these factors which have been effective from the earliest times has been the oppressive social conditions under which the low castes have had to suffer , consequently an outcaste man, who wished to escape the insults and degradation imposed upon him by his social status, could easily find a welcome freedom by accepting the benefit of a system of religion which has no outcastes and which permits the prince and the sweeper to worship together in the house of God

In this way alone can the large number of so-called low-caste Muslims of India, such as the weavers and oil-makers, water-carriers leather workers, and even sweepers be accounted for Not alone in Bengal, but in the United Provinces the Punjab, and Western India, this process of assimilation to a higher form of social life has been going on for centuries In the middle of the sixteenth century a very remarkable illustration of this sort occurred

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in the north-eastern part of the Province of Bengal An aboriginal tribe known as the Koch became practically Hinduized but the lower classes on finding themselves regarded as outcastes all became Muhammadans

There can be no doubt that during all the centuries of Islam in India one of the very strongest assets has been the privilege of brotherhood which it has held out freely to all who would come within the pale True it is that certain aspects of the caste-system are to be found among Indian Muslims to-day but even so, these disabilities are nothing compared with those of the Hinduism from which these inherited caste features have emerged and Islam even in its Hindu environment knows no outcastes What Arnold says is no doubt true It is this absence of class prejudices which constitutes the real strength of Islam in India and enables it to win so many converts from Hinduism

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# Sayings of the Holy Prophet Muhammad

**Sayings of the Holy Prophet —**

(1) O Lord grant me the love of Thee grant that I love those that love Thee grant that I may do the deeds that win Thy love make Thy love dearer to me than self family or wealth

(2) There is no monasticism in Islam

(3) The Apostle of God was the handsomest of men and the most liberal and the most brave Muhammad was more modest than a virgin behind her curtain He said It beseemeth me to be kinder to Muslims than they to each other Wherefore if any Muslim dies leaving debt (and not leaving property to discharge it) it shall rest with me and those who leave property it is for their heirs

(4) God saith "O man only follow My laws and thou shalt become like unto Me

(5) There is a polish for everything and the polish for the heart is the remembrance of Allah

(6) Whosoever loveth to meet Allah, Allah loveth to meet him

(7) Verily there is a piece of flesh in the body of man, when it is good the whole body is good but when bad, the whole body is bad, beware it is the heart

(8) Actions shall be judged according to motives

(9) No man is true in the truest sense of the

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word save he who is true in word, in deed, and in thought

(10) He is true who protecteth his brother, both present and absent

(11) My Cherisher hath commanded me nine things (1) to reverence Him externally and internally (2) to speak truth, and with propriety in prosperity and in adversity, (3) moderation in affluence and poverty (4) to benefit my relations and kindred, though they do not benefit me, (5) to give alms to him who refuseth me, (6) to forgive him who injureth me (7) that my silence should be for attaining a knowledge of God (8) that when I speak, I should mention Him and (9) that when I look on God s creatures it should be as an example for them seeing that God hath ordered me to direct them in that which is lawful

(12) One who is young shall not attain to paradise by neglecting his parents when they are old

(13) Paradise lieth at the feet of the mother

(14) To him who, being young, honoureth the old on account of their age, may God appoint those who shall honour him when he is stricken in years

(15) 'Allah s pleasure is in a father's pleasure, and Allah's displeasure is in a father's displeasure

(16) Dost thou love thy Creator? Love thy fellow-creatures first

(17) Pray to God morning and evening and spend the day in thy pursuits

(18) Charity averteth impending calamities

(19) He is a hypocrite who, when he speaketh speaketh untruth who, making a promise, breaketh it and who, when trust is reposed in him faileth in his trust

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(20) Thus saith Allah "Verily those who exercise patience under trials, and forgive wrongs are righteous

(21) Modesty and chastity form parts of the Islamic Faith

(22) Muslims are brothers in religion and they must not oppress one another nor cease assisting one another nor must they hold one another in contempt The seat of righteousness is the heart therefore that heart which is righteous doth not hold a Muslim in contempt and to take the things of one Muslim is forbidden to another—his blood property and reputation

(23) The best of you is he who behaveth best to his household

(24) When three persons are together two of them must not whisper to each other without letting the third hear until others are present because it will hurt him

(25) I have left two things among you and you will not stray as long as you hold fast to them ore is the book of God and the other the descendants of His Messenger

(26) A Muslim is he from whose tongue and hands Muslims are safe and a Mujahir is he who fleeth from what God has forbidden

(27) The worst man is a bad learned man and a good learned man is the best

(28) Wish not death for the increase of a Muslim s life increases his good works

(29) A bier passed by Muhammad and he rose up and it was said to him This is the body of a Jew He answered Was it not the holder of a soul

(30) The adultery of the eye is to look with

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an eye of lust on the wife of another and the adultery of the tongue is to utter what is forbidden

(31) I am no more than man When I order you anything respecting religion receive it but when I order you about the affairs of the world then I am nothing more than man

(32) The greatest enemies of God are those who profess Islam and do acts of infidelity and who without cause shed man's blood

(33) What is Islam? "Abstinence and obedience What is the best faith? "An amiable disposition ' What is the best emigration? Abandoning where God disapproveth ' What is religion? Purity of speech and thought, said the Messenger of God

(34) If you derive pleasure from the good deed you perform and feel grieved for the evil which you commit you are a true believer

(35) He who seeth Me seeth the truth

(36) An hour s contemplation and study of God s creation is better than a year s adoration

(37) Every child is born with a disposition towards the natural religion It is the parents who make it a Jew, a Christian or a Magian

(38) The Lord regards not the prayer in which the heart does not accompany the body

(39) The best of God s obedient elect are those who when seen remind one of God and the worst of the people are the tale-bearers those who do mischief and separate friends, and seek for the defects of the good

(40) Speak to people according to the level of their intellectual capacity

(41) It is your conduct that will lead you to

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reward or punishment as if you had been destined therefor

(42) Admonish your wife with kindness

(43) No father has given his children any better gift than good manners

(44) Refrain from decrying and speaking of the vices of mankind which you know are in yourself

(45) The person who drinketh liquor who committeth adultery and who stealeth calleth down upon himself severe punishment

(46) This life is but a tillage for the next do good therefore here that you may reap there for striving is the ordinance of God, and whatever Allah hath ordained can only be attained by striving

(47) A sincere repenter of faults is like him who hath committed none

(48) The blessings of Allah do not descend upon the family in which is one who deserteth his relations

(49) A community must desist from boasting of its ancestors Mankind are all the sons of Adam, and he was from earth

(50) The best Muslim house is that which has an orphan well cared for

(51) Verily your actions will be brought back to you as if you yourself were the creator of your punishment

(52) Standing water should not be vitiated by nuisance

(53) The hand that bestoweth is better than the hand that receiveth

(54) A servant when in charge of the property of his master must guard it

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(55) He is wise and sensible who subdues his carnal desires and hopes for reward and he is an ignorant man who follows his lustful appetites, and with all this asks Allah s forgiveness

(56) The best of friends is he who is best in behaviour and character

(57) The love of the world is the mother of all evils

(58) Whoso openeth unto himself the door of begging God will open unto him the door of poverty

(59) Look to those inferior to thyself which is best for thee that thou mayest not hold God s benefits in contempt

(60) When Muhammad sent me to Yemen in a judicial capacity he came out to see me off and advised me while I was riding and he was walking by the side of my camel O Mua z ! Verily you will not find me after this year Then I wept from sorrow at being separated from him Then he turned aside and wept and turned his face to Medina and said The nearest to me are the abstinent whoever they be wherever they be '

(61) The faithful do not die they are transferred from this perishable world to that of eternal existence

(62) Say your prayers standing but if you are not able do it sitting and if not sitting in bed

(63) Feed the hungry and visit the sick and free the captive if he is unjustly confined Assist any that be oppressed, whether Muslim or not

(64) Fear not the obloquy of the slanderer in showing God s religion

(65) Guard yourself from six things, and I am your security for paradise When you speak speak the truth perform when you promise discharge

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your trust be chaste in thought and action and withhold your hand from striking, from taking that which is unlawful and bad

(66) Do not exceed bounds in praising me as the Christians do in praising Jesus the Son of Mary by calling him God and the Son of God I am only the servant of the Lord call me therefore the servant of God and His Messenger

(67) It is better to sit alone than in company with the bad and it is better to sit with the good than alone And it is better to speak words to a seeker of knowledge than to remain silent and silence is better than bad words

(68) He dieth not who taketh to learning

(69) One of the followers asked him to curse the enemy (infidels) and he replied I am not sent for this nor was I sent but as a mercy to mankind

(70) Deal gently with people and be not rash cheer them and condemn not Many people of book may ask you what is the key to heaven , reply to them To testify to the truth of God and to do good work

(71) What is paradise? And the Prophet replied It is such a bliss as the eye hath not seen nor the ear heard nor flashed across the mind of man

(72) Whosoever is kind to the creation of God is kind to himself

(73) The first thing created was reason

(74) The world and all things in it are valuable but the most valuable thing in the world is a virtuous wife

(75) Look after the widowed women

(76) Help the needy

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(77) The best man is he from whom good accrueth to humanity

(78) Cherish your children

(79) Whoever doeth good to the girls shall be saved from hell

(80) One whose intercessions obstruct the course of Divine justice would be subjected to the wrath of God and suffer till he retrieves

(81) One who intercedes in the matter of Divine justice sets up a quarrel with Allah and one who helps any party in a civil or criminal case without knowing who is right and which is truthful would remain subjected to the wrath of God till he ceases to do so

(82) Before Allah the one most deserving of chastisement is he who remains plunged in litigation

(83) The Prophet said I know some who will apparently rise on the day of judgment as if all good deeds are to their credit but Allah will destroy them ' The companions being constrained at this inquired if any one of them would have that fate and the Prophet replied They are your brothers who though they spend nights in praying yet grab at an opportunity occurring to break Allah's commandments '

(84) When a Muslim hides the faults of another Muslim then Allah will hide his and when a Muslim spreads the faults of another Muslim then God will spread his so much so that he will become an object of distrust in his own house

(85) ' O people ! you profess Islam by lips only while in your hearts Islam has not obtained a hold Remember ! do not hurt Muslims and do not try to find out their hidden faults and secrets for those

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who seek after the faults and secrets of Muslims that are hidden, Allah would seek theirs and when Allah takes up an offence there remains no hope for them

(86) Do not laugh at the hidden fault of another Muslim, if known to you, lest Allah may chastise you and help him

(87) One who laughs at a fault of another Muslim will not die till he himself comes to commit the same

(88) The abode of the taker and giver of a bribe will be hell

(89) The giver of a bribe the taker of a bribe and the one who arranges this will all find themselves in hell

(90) To take a bribe is to dissociate oneself from Islam Famine spreads in the nation addicted to adultery, but the terrible wrath of Allah descends on the nation which becomes used to bribery

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